THOMAS BELS MOTIVES:

CONCERNING ROMISH FAITH AND RELIGION.

John Cotes 1717

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his great mercy hath bestowed on me, no doubt as well for the benefite of others as of my selfe: I haue thought it worth the labour to set downe my chiefest motiues, by which and through which next vnder God, I was perswaded to renounce the Romish faith and religion: as who perswade my selfe constantly, that what soeuer papist in the whole world, shall with an indifferent iudgement peruse the same, having a resolued mind to embrace the truth when it appeareth: that selfe same papist will vtterly renounce with me, the false, erroneous, & execrable doctrine of the Church of Rome. For I will proove the saide Romish doctrine by Gods holy assistance, to be of such qualitie as is already said; not onely by scriptures, authorities, and reasons, (though such proofes I purpose to vse:) but (which is most forceable against papistes,) by the euident testimonies of best learned papists, and who are of best account: euen in the Church of Rome. And consequently, that great learned men of all ages since popery began, yea, in the very altitude of popedome and in the Church of Rome: haue approoued, holden, and defended, weighty and important points of doctrine: contrary to the doctrine of the Church of Rome. Which thing so soone as I once vnderstood, my mind and will was by and by alienated from the Church of Rome. This rare methodicall discourse (my right honourable good Lordes all,) as in which papistry is effectually confuted and confounded by papistry it selfe: I haue presumed to dedicate vnto your honours, for two especiall considerations. First that so I might exhibite some signe of a gratefull and dutifull mind, for your Lordships most honourable countenances and rare great good willes towards me. Secondly, because this my discourse, will not want many potent and mightie aduersaries; and so stand need of honourable, wise, and graue patrons, for the honest and lawfull approbation of the same. The Almighty graunt vnto your Lordships many ioyfull and happy yeres, with much increase of zeale in true religion: to his eternall glory, the faithfull seruice of her Maiestie, and the common good of our native countrey most noble England, Amen. From Cambridge the third of November, 1593.

Your Lordships in all dutifull manner,

THOMAS BELL.

Read now (again) April 9. 1860 + about 1593 = about 275 years ago

TO THE RIGHT HONOVRABLE MY very good Lordes, the Lordes of her MAIESTIES MOST HONOVRABLE PRIVIE COVNSELL.

IF Tertullian *(right honourable) erred montanizing: if* Cyprian *rebaptizing*: *if* Origen *corporizing*; *if* Nazianzen *angelizing*; *if* Eusebius *arrianizing*; *if* Hieronymus *monogamizing*; *if* Ambrose *millenizing*; *if* S. Paul *gentilizing*; *if* Augustine *retracted many things*; *if* Aquinas, Navarrus, Victoria, *and many others best learned papists, haue often changed their opinions; if all this I say, be true, as true it is indeed: it will not I trust, (for it can not iustly I wote) be imputed as blame-worthy: that I vpon better aduise submit my selfe to my vndoubted Soueraigne, most gracious and bountifull Queene Elizabeth: that I recognize mine errours, that I reclaime my former vnsoundly conceived opinions, as best learned writers haue done before me. Which alteration he hath mercifully and wonderfully wrought in me,* (qui attingit à fine ad finem fortiter, & disponit omnia suaviter;) *Our mercifull God, I meane, who hath of late reuealed in time, that which in his eternall purpose, he ordained before the worlde was made. For our good God, who according to his common course of proceeding, directeth things inferiour by superiour, and vseth humane meanes in producing visible externall effects: first inclined my heart to peruse more seriously, some learned papists before studied, and that done, to prouide and reuolue other most renowmed papists, which before I had neither read nor seene. By meanes whereof God illuminating mine vnderstanding, I haue by litle and little perceiued the popes owne doctours, to impugne his Romish religion, and so detested all popish faction. As who at this houre (God be thanked for it,) beholde as in a glasse of christall, the false, erroneous, and execrable doctrine of the Church of Rome. And because* omne bonum est sui diffusivum, *as saith* Arcopagita: *neither can I with safe conscience hide that light vnder a bushell, which God of his*

Sapient. 8. 1.

Dionys. Areopag. de diuinis nominibus. c. 4.

Reader.

ALbeit *I* will not now dispute, whether the Bishops of Rome be that Antichrist, of whome the Apostle speaketh to the Thessalonians, or no? (notwithstanding the affirmative be the iudgement of sundry great learned men;) yet dare *I*, and doe I boldly avouch, that Bishops of Rome haue for many yeres past, bene the precursors and fore-runners of that very Antichrist, whereof mention is alreadie made: which to hold and thinke, many weightie and important reasons haue mooved me. For first, who but Antichrist, or his precursor, will either ascribe, or suffer to be ascribed unto him: such power of maiestie, and titles of Deietie, as are proper and peculiar to God alone? And yet is this to be verified of the pope undoubtedlie, by the popes owne doctrine, and his popish doctors. The pope (if we will beleeve him) telleth us: that God, when he instituted two great lights in the firmament: to wit, the Sunne and the Moone: signified thereby, the autoritie of popes and of kings: giving us to understand, that the pope is as farre above a king in authoritie, as is the Sunne above the Moone in excellencie: yea, he addeth further, that Kings and Emperors haue no power, to draw the sword against popish bishops & priestes: as who forsooth, are not subiect to their iurisdiction. And least I should be thought, to father untruthes upon the pope: I will (which is my wonted manner throughout my whole booke,) alledge his owne wordes, which are these: *Ad firmamentum cœli, hoc est, universalis ecclesiæ, fecit Deus duo magna luminaria, id est, duas instituit dignitates, quæ sunt, Pontificalis autoritas, & Regalis potestas: sed illa, quæ præest diebus, id est, spiritualibus, maior est: quæ vero carnalibus, minor: ut, quanta est inter solem & lunam, tanta inter Pontifices & Reges differentia cognoscatur.* To the firmament of heaven, that is, of the universall Church, God made two great lightes: to wit, ordeined two great dignities, which are the authoritie of the Pope, and the power of the King: but that power, which ruleth spiritual things, is greater: and that which ruleth things carnal, is lesser: that so great difference may be knowen betweene Popes and kings, as is betweene the sunne and the moone. The popish glosse in the same place, setteth downe precisely, how farre the King is inferiour to the Pope, in these words: *Restat, ut Pontificalis dignitas quadrageties septies sit maior regali dignitate.* It therefore remaineth, that the pontificality of the Pope is seven & fourtie times greater, then is the regalitie of the king. Pope Gregory saith further, in this expresse maner: *Intelligendum non est, quòd Rex vel Imperator super bonos & malos gladii acceperit potestatem; sed in eos solummodò, qui utentes gladio eius sunt iurisdictioni commissi.* We must not understand, that the King or Emperour hath receiued power of the sworde

Greg. 9. lib. 1. decret. tit. 33. cap. 6.

Glossa. ibid.

Gregor. ubi supra.

over the good and the evill; but onely over them, who using the ſword are committed to his iuriſdiction. Behold, how the Scripture is toſſed and wreſted: to take from kings, that power which God hath given them. The popiſh paraſites, the gloſſators of the Canons, aſcribe more magnificall and plaine divine titles unto the Pope; even ſuch as no way can be denied, to be proper and peculiar to God alone. Theſe are their expreſſe words: *Sic (Papa) dicitur habere cœleſte arbitrium, & ideò etiam naturam rerum immutat, ſubſtantialia unius rei applicando alij, & de nihilo poteſt aliquid facere.* So the pope is ſaid to have celeſtial arbitrement, and therefore doeth he alter the nature of things, by application of the ſubſtantiall partes of one thing to another; & he can make of nothing ſomething. Thus verily do they write, and yet no greater blaſphemy can be uttered. Ioannes Gerſon, though otherwiſe a great papiſt, maketh rehearſal of intollerable dignities, and titles aſcribed to the pope; which notwithſtanding the pope himſelfe hath acknowledged as pertaining to him, but the ſaid Gerſon them reprooveth & derideth. Theſe be his expreſſe words: *Conſurgit ex adverſo blandiens & ſubdola adulatio, & ad aures Eccleſiaſticorum præcipuè ſummi Pontificis inſuſurrans; ô quanta quanta eſt ſublimitas eccleſiaſtica poteſtatis tuæ? quoniam ſicut Chriſto collata eſt omnis poteſtas in cœlo & in terra, ſic eam Chriſtus omnem Petro ſuiſque ſucceſſoribus dereliquit. Vnde nec Conſtantinus quicquam Sylveſtro papæ contulit, quod non eſſet priùs ſuum, ſed reddidit iniuſtè detentum. Porrò, ſicut non eſt poteſtas niſi à Deo, ſic nec aliqua temporalis vel eccleſiaſtica, imperialis, vel regalis, niſi à Papa: in cuius fœmore ſcripſit Chriſtus, Rex regum, Dominus dominantium; de cuius poteſtate diſputare, inſtar ſacrilegij eſt; cui neque quiſquam dicere poteſt, cur ita facis? mentior ſi non inveniantur hæc ſcripta, ab illis etiam qui ſapientes ſunt in oculis ſuis.* There ſtarteth up on the contrarie ſide faire-ſpoken and craftie adulation: whiſpering in the eares of Clergie men, eſpecially of the pope; Oh how great, how great is the Maieſtie of thine Eccleſiaſticall power? for as all povver vvas given to Chriſt, in heaven and on earth; So Chriſt left all the ſame power, to Peter and his Succeſſours. VVherefore the Emperour Conſtantine gave nothing to Pope Sylveſter, which was not his owne before; but onely reſtored that, which was uniuſtly deteined from him. Further, as there is no power but of God, ſo is there neither any temporall or Eccleſiaſticall, Imperiall or Regall, but of the Pope; in vvhoſe thigh Chriſt hath vvritten, the King of Kinges, and Lord of Lordes; of whoſe power to diſpute, is as meere ſacriledge; to whome no man may ſay, VVhy doeſt thou ſo? I am a lyar, if theſe thinges be not written: even of them, who are vviſe in their owne conceites. Theſe are Doctor Gerſons wordes: vvho though he vvere a great Papiſt, yet could he not digeſt theſe Antichriſtian blaſphemies, neither hide or conceale them vvithin his breaſt.

Gloſſat. lib. 1. decretat. tit. 7. cap. 3.

Gerſon. de poteſtat. eccleſ. conſider. 12. part. 3.

breast. Nevertheleſſe Pope Bonifacius did not onely acknovvledge them, but vvith great pleasure practiſed the ſame, as vvitneſseth the ſaid Gerſon in theſe vvordes: *Hanc exiſtimationem habuiſſe, viſus eſt Bonifacius octavus in quadam decretali: putatur ab aliis, depoſitio unius Regis Francia per Papam Zachariam hic eſſe fundata; tanquam Papa ſit, qui trasferre poſſit Reges & regna.* Pope Bonifacius the eight of that name, ſeemeth in a certaine decretall, to have had this opinion of his ovvn authoritie. Others thinke, that the depoſition of (Childericus) the French King by Pope Zacharias, vvas grounded in this (Antichriſtian and godleſſe conceit:) as if forſoothe the Pope vvere he, that coulde depoſe Princes, and tranſlate their kingdomes. And our Ieſuite Bellarminus, is ſo farre from bluſhing at this moſt deteſtable fact of Pope Zacharie: that he yeeldeth the reaſon *ſi dijs placet*, for the iuſtification thereof. *Childericum (inquit) depoſuit Papa, & in eius locum Pipinum Caroli magni patrem Regem creari iuſſit: cuius cauſa fuit, quia propter ſocordiam Childerici, & Religioni, & Regno in Gallia, extrema ruina imminere videbatur.* The Pope (ſaith our Ieſuite) depoſed Childericus, and commaunded to place Pipinus father to Charles the great, in his throne. The cauſe vvhereof was this; becauſe forſooth through the negligent governement of Childericus, the Kingdome and Religion of Fraunce ſeemed to be in great daunger. Thus ſaith the Popes vaſſall; out of vvhoſe vvordes I gather firſt, that ſo much may be truely verified of Popes, as Gerſon hath avovvched.

Gerſon ubi ſupra.

Bellarminus de Rom. Pont. lib. 5. cap. 8

1

I gather ſecondly, that the Pope chalengeth both ſvvordes, and himſelfe to be not onely univerſall Biſhoppe, but univerſall King alſo over all the vvorld.

2

I gather thirdly, that the Ieſuites (hovvſoever they diſſemble by their fondly imagined æquivocation,) thinke of our moſt gratious Soveraigne Queene Elizabeth, and meane to doe vvith her moſt excellent Maieſtie, as the Pope thought and did vvith Childericus; and for that end *ſaltem ſecundario*, are ſo many Ieſuites ſent ſeditiouſly into this land.

3

Secundò principaliter. 2

Secondly, my L. Abbot their ovvne deare Bernard, ſavve in his time ſuch tyrannie and Antichriſtian dealing in the Church of Rome, as hee vvas thereby and therevvith enforced to exclame in theſe wordes: *Tempus faciendi nunc, quia diſſipaverunt legem. beſtia illa de Apocalypſi, cui datum eſt os loquens blaſphemias, & bellum gerere cum Sanctis, Petri Cathedram occupat, tanquam Leo paratus ad predam.* It is novve high time to doe good, for they have troden under foote Gods Lavve. That beaſt mentioned in the Revelation, to vvhome vvas given a mouth ſpeaking blaſphemies, and to make vvarres vvith the Saintes: ſitteth in the chaire of Peter, as a Lyon ready to take his praye.

Bernar. ad Gaufridum, epiſt. 125.

3 Thirdly, the Pope doeth not onely take upon him, to depoſe kings and Emperours him ſelfe; but heavovvcheth further, that Subiectes may and are bouuden to depoſe their dread Soveraignes, vvhenſoever they decline to infidelity: which certes is by popiſh interpretation, vvhen any King or Queene embraceth ſyncerely the holy Goſpell of Chriſt, and denyeth Romiſh poperie. For thus vvriteth Bellarminus, vvhoſe doctrine the Pope hath lately approoved; *At ſi iſti ijdem principes conantur avertere populum à fide, omnium conſenſu poſſunt & debent privari ſuo dominio.* But if theſe Princes goe about, to avert the people from the faith (of the Church of *Rome:*) then by the conſent of all, they may and muſt be diſpoſſeſſed, of their Scepters and Regalities.

Robertus Bellarminus lib. 5. de Rom. Pontif. cap. 7.

Againe, in the ſecond Chapter he ſaith thus: *Quod ſi Chriſtiani olim non depoſuerunt Neronem, & Diocletianum, & Iulianum apoſtatam, ac Valentem Arianum, & ſimiles; id fuit, quia deerant vires temporales Chriſtianis.* If the Chriſtians in times paſt, depoſed not Nero, Diocletian, Iulian, Valens, and ſuch like Emperours; the cauſe thereof was, for that they wanted povver and force, and vvere not ſtrong ynough for that attempt. Againe, a little after he hath theſe vvordes: *At non tenentur Chriſtiani, immò nec debent cum evidenti periculo religionis, tolerare Regem infidelem.* But Chriſtians are not bounde to tolerate a King, that is an Infidell, (or not a Papiſt;) nay, they muſt not tolerate ſuch a one, vvith the evident daunger of Religion. And our ſaid Ieſuite yeeldeth this reaſon hereof; becauſe forſooth ſaith he, *De iure humano eſt, quod hunc aut illum habeamus Regem.* For it is by the Lavve of man, that vve have this or that man to our King. This is the doctrine of our Popes, and lately hatched Ieſuites: out of vvhich moſt diſloyall and unchriſtian aſſertion;

Bellarm. cod. cap.

Bellarm. cap. eodem.

Bellarm. ubi ſupra.

1 I inferre firſt, that the Pope and Ieſuites vvould moſt vvillingly, deprive our moſt gratious Soveraigne of her Royall throne and Regalitie; if they vvere of force and povver ſo to doe.

2 I inferre ſecõdly, that our Ieſuite doth here approve peremptorily.

Firſt, the diabolical excommunication of Pope Pius.

Secondly, the diſloyal fact of Murton, vvho brought the ſame into this Realme.

Thirdly, the publiſhing thereof by Felton.

Fourthly, the practiſing of the curſe by Sanders, Fitz-morice, Ballard, and others their ſeditious complices.

Fiftly, the renevving of the print, and diſperſing of the copies in Rome, by our Ieſuites, Perſons, and Campion; as a compendious preparative, for their commodious entrance into this land.

3 I inferre thirdly, that all ſubiects are by this doctrine, ſtirred up and encouraged to manifeſt rebellion; & to have no ſcruple of conſcience therein.

therein. The reaſon hereof is evident, becauſe if kinges receive their authoritie frō man, as this Ieſuit auoucheth: then may kings indeed be diſplaced by man, as Romiſh paraſites, and irreligious politikes beare the world in hand. yet Salomon the vviſe repleniſhed vvith holie inſpiration, teacheth vs another doctrine: *Per me inquit, reges regnant, & legum conditores iuſta decernunt. per me principes imperant, & potentes decernunt iuſtitiam.* By mee (ſaith God in Salomon) kings reigne, and princes decree iuſtice. By me princes rule, and all nobles, and iudges of the earth. And the Apoſtle ſaith: *Omnis anima poteſtatibus ſublimioribus ſubdita ſit: non eſt enim poteſtas niſi a Deo.* Let everie ſoule bee ſubiect to higher powers: for ther is no power but of God. But hereof more at large, in the ſixt chapter and third concluſion of the ſecond booke. Fourthlie, Sylveſter Pryeras that great popiſh Thomiſt, telleth vs roundlie and malepertlie: that empires and regalities are not from God immediatlie, but from God by meanes of the pope. And he ſaith further, that royall power is ſo ſubordinate to poperie, or papacie: as is the Moone vnto the Sunne. Theſe are his owne wordes: *Nec obſtat, quod poteſtas imperialis eſt a deo conceſſa ſecundum multa iura: quia eſt a Deo, mediante papa: quia eam concedit non vt homo, ſed vt vicarius Dei. Nec ſunt ſic diſtincta poteſtates, ſpiritualis ſcilicet & temporalis: quin vna alteri ſubalternetur, ad inſtar lunæ & ſolis: nec ſunt diſtincta, quaſi ſemper ſint in diverſis: ſed quia ſunt ordinata ad diſtincta, ſcilicet ſpiritualia & temporalia: & in vno eodemq; ſummo pontifice, eſt vtraque in ſummo.* It ſkilleth not, that manie lawes affirme imperiall power to be of God. For it is from God, the Pope being the meane, who graunteth it not as man, but as the vicar of God. Neither are the two powers, (the ſpirituall and the temporall,) ſo diſtinct: but that they remaine ſubordinate the one to the other, after the reſemblance of the ſunne & moone. neither are they diſtinct as being alwaies in diuerſe ſubiects, but as ordeined to diſtinct thinges, ſpiritual and temporall. For they both are in one and the ſelfe ſame pope, even in the higheſt degree. Fiftlie, ſuch as is the ruler of the citie, (ſaith Bellarminus our Ieſuit,) ſuch are the inhabitants thereof: But pope Boniface the eight entred into his popedome as a Foxe, reigned in it as a woolfe, and died ont of it as a dogge, as I haue proved in my 2. booke, in the 3. chapter & ſecond concluſion: *ergo* all the citizens of Rome in his time began as foxes, continued as wolves, and ended their daies as dogges: and conſequentlie, the whole church of Rome during the time of Pope Boniface: was wicked, diabolicall, and meere antichriſtian. what ſhall I ſay of kiſſing the popes foote? of bearing the pope vpon mens ſhoulders? of the popes diſpenſing with the law humane, the lawe of nature, and the law divine? theſe may ſuffice, to teach vs to walke warelie, to looke about vs withall circumſpection, to be verie carefull what doctrine we embrace: and ever to ſet before our eies, the

Prou.c.8.15.

Rom.c.13.v.1.

4

Sylveſt.de papa.para.2.

5

Bellar.derom. pontif.lib.5. cap.7.

admonitions and premonitions of our ſauiour Ieſus Chriſt. *Attendite, inquit Dominus, a fermento Phariſæorum quod eſt hypocriſis.* Beware ſaith
Luc.12.2. our Lord, of the leven of the Phariſes, that is, their falſe doctrine, infected and infatuated vvith the traditions of men: as it is expounded in another place of the goſpel. VVe muſt therefore here obſerve, that in the ſcribes and Phariſees reſted in thoſe daies the ordinarie ex-
Mat.16.13. ternall face, power, regiment, and iuriſdiction of the church. For ſo ſaith our ſaviour, in another place of the goſpell: *In cathedra Moſis ſedent Scribæ & Phariſæi: omnia ergo quæcunque præceperint vobis ſervare,*
Mat.23.3. *ſervate & facite.* The Scribes and Phariſees ſit in the chaire of Moſes: therefore, whatſoever they ſhall commaund you to keepe, that keepe and doe. VVherefore ſince our Lord commaundeth vs, to beware of the hypocriticall doctrine of the Phariſees, who had the primacie in the viſible Church of that age: and ſince Chriſt commaunded this for no other end, but becauſe they had corrupted the ſacred & pure word of God, with the mixture of their owne fooliſh traditions: for that Chriſt obiected againſt them, ſaying: *Quare & vos tranſgredimini mandatum Dei, propter traditionem veſtram*:
Mat.15.3. why doe you trãſgreſſe Gods commaundement, for the accompliſhment of your own tradition? and in another place: μάτην δέ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων:
Mat.15.9. But in vaine doe they worſhip mee, teaching doctrines the commaundements of men: ſince I ſay, our ſaviour thus commaundeth vs: it followeth, that we muſt refuſe, reiect, and contemne, all prelates, all biſhops, all prieſtes, and all whoſoever have anie adminiſtration in the church, by what name or title ſoever they be called: if they deliver to vs the word of God impurelie, or mixed with traditions of men: and conſequentlie, that we muſt reiect and renounce, the pope, and all the rable of popiſh cleargie-men: as who do either not deliver the word of God at all, or at leaſt ſo mingled, ſo peſtered, ſo corrupted, ſo adulterated with mans traditions: as no part thereof remaineth ſound, pure, and intire. It then ſtandeth vs vpon, to employ our whole care, ſtudie, and induſtrie, that we may liue ſecure from the leaven of theſe Phariſees: that is, of theſe popes and popiſh vaſſalles: who in ſteede of chriſtian doctrine, doe hypocriticallie deliver vnto vs, yea with threats of fire and faggot enforce vpon vs, the preſent poiſon of our ſoules. For if he that ſitteth in Peters chaire be *Antichriſt*, as vvitneſſeth their owne Bernard: if the biſhops of Rome have written in their thighes, the king of kinges and Lord of Lords, as their Gerſon avoucheth: if all power aſvvell civill as eccleſiaſticall be chalenged of popes, as their Silveſter affirmeth: if popes can place and diſplace kinges and Emperours, and diſpoſſeſſe them of their regalities, and royall ſeats, as their Ieſuit Bellarmine boaſteth: if the biſhops of Rome be as farre above kinges in auctoritie, as is the Sunne above the Moone in excellencie, as pope Gregorie

rie teacheth: if no king can draw the ſword againſt any of his ſubiects, being cleargie-men without the popes good licence and favour, as the ſaid Gregorie telleth vs: if the pope bee taken to be greater then any king by ſeaven and fourtie fold, as the popiſh gloſſe proclaimeth, nay, if the pope applie the ſubſtantial parts of one ſubiect to another: if the pope take vpon him to make of nothing ſomthing, as affirmeth another gloſſe: then doubtles doth it neceſſarilie follow, that if the pope be not that Antichriſt, whereof S. Paul ſpeaketh to the Theſſalonians: yet is he perforce that Antichriſt, whereof Saint Iohn writeth in theſe wordes: *Omnis ſpiritus qui ſolvit Ieſum, ex Deo non eſt: & hic eſt antichriſtus, de quo audiſtis quoniam venit, & iam in mundo eſt.* Everie ſpirit that diſſolveth Ieſus, is not of God: and this is Antichriſt, of whom you haue heard, that he is alreadie come, and is even now in the world. For not onely they diſſolve Ieſus, that denie his divinity, or his humanitie, or the hypoſtaticall vnion of the ſame: but they alſo that derogate in anie point from the office, auctoritie, and power of Chriſt, (who is our eternal king, our head, our prophet, our prieſt:) and in like maner, all they that by any meanes depreſſe or obſcure the ſame: as doe the papiſtes, in innumerable particulars: to wit, in their reall inherent iuſtice, in their condigne merites of workes, in their congruent diſpoſitions, in their maſſing ſacrifice, in their carnall preſence, in their accidents without ſubiectes, in their lordlie papall primacie, in their purgatorie-purifications, in their ſatisfactorie ſupplements, in their diſholie ſupererogations, in their phariſaical flagellations: & in many other like ſuperſtitiõs, fondly reputed holines. theſe things are partly proved already: but more fully & exactly, throughout the whole diſcourſe following. pervſe it therfore gẽtle reader willingly, marke it attentively, iudge of it friendly, condemne nothing raſhly, revolve the authorities ſeriouſly, approove the trueth conſtantly, reiect falſhood zealouſly; and if thou ſhalt perceiue thyſelfe, to reape any ſpirituall commoditie by this my labour: then vouchſafe to commend me in thy heartie praiers, to the father of all mercie: to vvhom vvith the ſonne and the holie ghoſt, be all honour, povver, glorie, and dominion, novv and evermore, Amen. 1.Ioh.4.3.

The preface ſpeciall, to the ſimply ſeduced Papiſtes.

LIke as the ſoule ſurmounteth the body, in originall dignity; ſo doe the diſeaſes of the ſoule exceed the diſeaſes of the body, in all impiety. And conſequently, greater conſideratiõ ought to be had in providing remedies for the ſoule, then for the body. Nevertheleſſe ſo it is, that none will or can in deed provide a remedy for that ſore, whereof he hath no feeling or intelligence at all. In regard whereof, eſpecially becauſe papiſtry is of papiſtes reputed no diſeaſe or ſore; I haue imployed that ſmall talent, which God of his meere mercy hath beſtowed on me, to the end that all papiſtes who ſhall ſeriouſly peruſe this my briefe diſcourſe; may with all facilitie perceiue ſuch to be grievous diſeaſes of the ſoule, as heretofore they deemed to be none. But as they that are ignorant of their diſeaſe, neither doe nor can provide a ſoveraigne remedie for the ſame: in like manner, neither can they at any time be perfectly cured, who though they knowe both the diſeaſe and the medicine for the ſame, yet will they not apply that medecine vnto their ſore. Euen ſo in the ſubiect matter: that papiſt who will not once read this ſhort volume, which unfoldeth the abomination and manifold deformities of popery: and that by moſt lively and euident demonſtration, deduced out of the bowels of popery it ſelfe: muſt perforce ſtill remaine in the agonie of his ſaid diſeaſe. Againe, if any papiſt ſhall read it, but with a reſolved mind to contradict it, and ſo either raſhly to contemne it, or without iuſt triall to diſcredit it: Such a papiſt (as many I feare will be found by ſiniſter perſwaſion of ſeditious ſeminaries,) can not for want of due application, attaine the expected effect otherwiſe correſpondent thereunto. And that thou beloued papiſt whoſoeuer thou art, maiſt with more alacrity read this little booke; I do aſſure thee, that my proceeding in the diſcovery of po-

piſh

piſh ſuperſtitions, vanities, enormities, falſhoods, diſſentions, errours, hereſies, and blaſphemies, is ſuch and ſo ſincere; as upon a *ſalvo conducto* (as they tearm it) granted from any king chriſtian, and licenſe procured of my gracious dread ſoveraigne; I am and will be moſt willing, to repaire into any province in Chriſtendom; there to give an account, and to make triall of the ſame. Let therefore no popiſh cenſurers, comminations, or excommunications, terrifie thee from beholding the dangerous wounds of thy ſoule. Let no ſiniſter perſwaſions, of ſuch as are wedded to their own imaginations, diſſwade thee from the reading of this diſcourſe. Let no wilfull conceit ſo take place in thine heart, as thou wilt raſhly condemne it, before thou make due triall therof. Call to mind for Ieſus Chriſt his ſake, and for the ſalvation of thine owne ſoule; that thou art not this day more zealouſly affected to Popery, then I my ſelfe was of late yeres. Adde hereunto for Gods loue, that the perfect and exact knowledge of poperie, which I haue attained by Gods grace and painfull ſtudie; hath ſo lively ſet before mine eyes the popiſh enormities, ſuperſtitions, abſurdities, errours, impieties, and blaſphemies; as upon the due conſideration thereof, I could not but loath, deteſt, and abhorre all papiſtry; and ſtand at open defiance with the ſame. Eſpecially, becauſe at length I perfitly underſtood, that papiſtry in all ages, had civill warres againſt it ſelf. Which thing is made ſo cleare and manifeſt by this little book, as more ſhall not need to be wiſhed. I haue charitably and faithfully penned it, principally and chiefly for thy ſake. And I nothing doubt but through the power of God, it will ſo ſufficiently perſwade thee, to uſe the ordinary meanes of thy ſalvation; that is, humbly to read the holy ſcriptures, which hath not heretofore bene thy cuſtome; diligently to frequent godly ſermons, which are nowe common in this Realme, God be thanked: and often to conferre with zealous preachers, for thy better inſtruction and ſound confirmation; as thou wilt ſhortly be a greater enemy to popery, then thou waſt before a friend thereunto. For in this ſmall volume thou ſhalt perceive evidently, that not only popiſh monkes, fryers, and Ieſuites; but alſo their ſchoolemen, their Summiſts, their Canoniſtes, their Thomiſtes, their Scotiſts, their Abbots, their Byſhops, their Archbiſhoppes, their Cardinals, yea, and their greateſt popes themſelues, haue all in their domeſticall diſſentions and ciuill warres, ſo battered and made equall with the ground, the bulwarkes of their popery; as no forraine enemy ſhall henceforth need, either to ſtand in feare of their fortreſſes, or to make aſſaults againſt the

ſame. So ſurceaſing to ſpeak of their muttering upon beads; their prai-
ers in ſtraunge tongues; their conſecrations of bells, Churches, altars,
chalices, patines, corporals, copes, veſtments, albes, girdles, tunicles, che-
ſibles, miters; their exorciſmes or incantations ouer oyles, chriſmes, aſhes,
palmes, candles, ſalt, water, bread; their ſacrificing upon ſuch altars, in
ſuch Churches, before ſuch relikes; to which their ſacrifices ſuch ſancti-
mony and merits are aſcribed, as that ſeminary is deemed beſt diſpoſed
for Engliſh long intended invaſion; who hath occupied himſelfe moſt
buſily, in that their ſuperſtitious kind of doting; their reſervations of
their bread-gods, often putrified, and now and then of myſe devoured;
their idolatricall adoration of reliques, eſpecially of their ſo termed *vul-
tus ſanctus*: ſurceaſing I ſay, from ſpeaking of theſe and like popiſh de-
liraments, and inſtantly wiſhing thy chriſtian converſion in Chriſt Ie-
ſus, I bid thee heartily fare-well.

Bonaventura.
Aquinas.
Durandus.
Dom. Soto.
Paludanus.
Mayro.

Popiſh writers, who though they were not equal in dignitie, yet not inferiour in learning to the reſt.

Lyranns.
Gerſonus.
Almaynus.
Cuſanns.
Abulenſis.
Viguerius.
Snoygoudanus.
Burgenſis.
Ben. Arias.
Matthias Thoring.
Ioan. de Combis.
Bryto.

Theſe were popiſh Synodes.

Conc. Conſtantinopolitanum. 6.
Conc. Conſtantinop. 8.
Conc. Baſilienſe.
Conc. Lateranenſe. 1.
Conc. Later. 2.
Conc. Tridentinum.

Catholike Councels.

Concilium Nicænum.
Conc. Chalcedonenſe.

Popiſh conſtitutions, or bookes equall with popiſh ſynodes.

Decreta.
Decretalia.
Liber ſextus.
Miſſale Romanum.

Popiſh commentaries of great accompt in the Romiſh Church.

Gloſſa decretalium.
Gloſſa decretorum.
Gloſſa ordinaria.
Gloſſa interlinialis.

The names of the auncient writers and holie fathers, alledged in the treatise followving.

Dionysius Areopagita.
Irenæus.
Tertullianus.
Origenes:
Cyprianus.
Iustinus.
Lactantius.
Athanasius.
Hilarius.
Eusebius Cæsariensis.
Basilius.
Ambrosius.
Hieronymus.
Augustinus.
Chrysostomus.
Beda.
Euthymius.
Ruffinus.
Platina.

The names of popish vvriters alledged in this volume, who all are of great estimation amongest the papistes, and highlie renowmed in the church of Rome.

Popes, or Bishops of Rome.

Clemens.
Gregorius magnus.
Adrianus.
Innocentius.

Cardinalles, to the popes or Bishops of Rome.

Caietanus.
Turrecremata.

These were popish archbishops of great learning.

Antonius.
Panormitanus.

Popish Bishops excellentlie wel learned.

Ioannes Roffensis.
Ambrosius Catharinus.
Melchior Canus.

Popish Abbots.

Rupertus.
Bernardus.

Popish Canonistes.

Gratianus.
Angelus.
Navarrus.
Covarruvias.

Popish Summistes.

Sylvester.
Fumus.

These were popish monkes or Popish friers.

Alphonsus.
Victoria.
Dionys. Carth.
Carranza.
Ioseph. Ang.
Bellarminus.

Popish scholemen.

Lombardus.
Albertus.
Alensis.
Richardus.

Bona-

THE FIRST BOOKE CONTEINING CERTAINE *preambles for the better satisfaction* of the simplie seduced Papistes; as also that the motyues in the other booke following may be read with greater profite.

The first Preamble.

IN the church of Rome for many yeares together, were learned and godly byshops, vvho lived orderly, preached the vvord of God sincerely, and fed their flocke carefully: but in succesſe of time, by litle and litle the Romish bishops did degenerat from the godly life and holie doctrine of their auncestors, and became vvolues vnto their flocks, tirants vnto the vvorld. This is prooved at large by the testimonies of approved popish doctors, in the second booke and third chapter in the 1.2.3.4.5. conclusions. The great popish scholeman and Spanish Frier *Victoria*, vvriteth in this manner; by litle and litle, not all at once, vve vvere brought to this inordinat course, and to this so miserable state, that novv vve are neither able to endure our griefs, nor such remedies as the church of Rome assigneth for the same. but if vve had this day such good bishops or Popes, as *Clement*, *Linus* and *Sylvester* vvere, then might vvee commit all things safely vnto them: but alas to say the best of them, because I vvould not vvillingly reproove them, the Popes novv are farre inferiours to the auncient bishops of Rome. Read *Victoria* his ovvne vvordes, in the fourth conclusion of the fift chapter: in vvhich chapter the reader shall find much other vvorthie matter to the like effect; as that the dissolute practise of the church of Rome is novv so intollerable, that the vvorld is not able to endure it; that not onely the simple sort, but even the best of all are greatlie scandalized therevvith; that none seeke for dispensations, vvhether it be for mariages, or for irregularities, or for spirituall

benefices, but they roundlie obteine their ſuites; that not ſo manie keepe the lavve, as are diſpenſed to breake the lavv: adde hereunto the ſeventh preamble for more perſpicuitie.

The 2. Preamble.

BLinde Byardes, that neither had anie thing neither knevv anie thing, deſirous to ſpeake placentia, and to flatter the Popes for their ovvne preferment, began to vvrite gloſſes vpon the popish lavve, and therein to aſcribe lordlie and more then royall titles to the Pope: ſo doubtles ſaith their religious Frier *Victoria*. Reade his vvordes in the ſixt chapter, and third concluſion. So then through ignorance and povertie, our holie father aſpired to his tyrannie.

The 3. Preamble.

THe Pope hath no povver coactive over anie king, but is the Emperours ſubiect, and ovveth him obedience: Pope Gregorie ſurnamed the great, doth confeſſe no leſſe, read the ſixt Chapter.

The 4. Preamble.

POpe Iohn vvas enforced to recant his falſe doctrine, before the king and the learned at Paris. Read the third chapter, and the fift concluſion. ergo Peters faith failed in the Pope.

The 5. Preamble.

THe Pope in S. Cyprians time, vvas eſteemed but as fellovv and companion to other bishops: for vvhich cauſe S. Cyprian contemned his opinion, and reiected his determination, though ſet dovvne by the conſent of a provinciall councell: vvhich doubtles S. Cyprian vvould never have done, if hee had acknovvledged or graunted anie ſuch authoritie to the Pope, as the Pope this day chalengeth to himſelfe. Nay S. Cyprian thought himſelfe everie vvay the Popes equall, and the African counſel to be of as good authoritie, as the Italian or Romish ſinode, and therfore reprooved the Popeverie sharplie both of pride and ignorance. read the third chapter and laſt concluſion.

The 6. Preamble.

ALl the Apoſtles had not onely the ſame povver and auctoritie, but iuriſdiction alſo, as vvholly, largely, effectually, and in all reſpectes

respectes as Peter had. Read the sixt chapter and first conclusion.

The 7. Preamble.

POpish purgatorie vvas invented by Popes and Popish parasites, neither vvas it ever admitted, liked, or beleeved of the greeke church vntil this day. Read the 7. chapter and 2. conclusion. and here I vvill alleage the verie vvordes of our Roffensis sometime bishop of Rochester, a man so renovvmed not in England onely, but throughout the vvorld amongst papists, as his vvords may carie credit sufficient vvith them. thus he vvriteth, I vvil not alter or change one vvord.

Sed & græcis adhunc vsque diẽ, non est creditũ purgatoriũ esse. legat qui velit Græcorum veterum commentarios, & nullum quantum opinor, aut quam rarissimum de purgatorio sermonem inveniet. sedneque latini simul omnes ac sensim, huius rei veritatem conceperunt. & paulo post, *nõ absque maxima sancti spiritus dispensatione factum est, quod post tot annorum curricula purgatorij fides, & indulgentiarum vsus ab Orthodoxis generatim sit receptus, quumdiu nulla fuerat de purgatorio cura, nemo quæsivit indulgentias. nam ex illo pendet omnis indulgentiarum existimatio. si tollas purgatorium, quorsum indulgentijs opus erit? his enim si nullum fuerit purgatorium, nihil indigebimus. contemplantes igitur aliquandiu purgatorium incognitum fuisse. deinde quibusdam pedetentim, partim ex revelationibus, partim ex scripturis fuisse creditum, atque ita tandem generatim eius fidem ab orthodoxa ecclesia fuisse recepti simam, facillime rationem aliquam indulgentiarum intelligimus. quum itaque purgatorium tam sero cognitum ac receptum ecclesiæ fuerit vniversæ, quis iam de indulgentijs mirari potest, quod in principio nascentis ecclesiæ nullus fuerat earum vsus? cæperunt igitur indulgentiæ, postquam ad purgatorij cruciatus aliquandiu trepidatum erat.*

Roffensis cont. assertion: Luther. art. 18. prope initium.

The Greekes to this day, do not beleeue that there is a purgatorie. read vvho vvil the commentaries of the auncient Grecians, and he shal find either verie seldome mention of purgatorie, or none at all. for neither did the Latine Church conceive the veritie of this matter at one time, but by leisure. neither vvas it done vvithout the great dispensation of the holy ghost, that after so manie yeares Catholikes both beleeved purgatorie, and received the vse of pardons generallie. so long as there vvas no care of purgatorie, no mã fought for pardons. for of it dependeth all the estimation, that vve have of pardons. if thou take avvay purgatorie, to vvhat end shall

vve neede pardons? for if their be no purgatorie, vve shall neede no pardons: considering therfore hovv long purgatorie vvas vnknown, then that it vvas beleeved of some by litle and litle, partly by revelations, and partly by the Scriptures, and so at the last beleeved generally of the vvhole church, vve do easilie vnderstand the cause of perdons. since therefore purgatorie vvas so lately knovven and received of the vniversal church, vvho can novv admire pardons, that there vvas no vse of them in the primitiue Church. pardons therefore began after the people stood in some feare of purgatory. these are the vvords, of this popish bishop. vvhich vvordes, if they be vvel marked vvith all the circumstances, are able vvithout more adoe, to persvvade anie man to detest the Romish religion, for vvhich cause I have alleaged them at large.

1 First therefore vvee learne here, that the greeke church never beleeved purgatorie to this day.

2 Secondly, that the Latine church and church of Rome did not beleeve the said purgatorie, for manie hundreds of yeares after S. Peters death, vvhose successor the pope boasteth himself to be.

3 Thirdlie, that this purgatorie vvas not beleeved of all the latine church at one and the same time, but by litle and litle. vvhere note by the vvay, that poperie crept into the church by litle and litle, & not all at one time. vvhich is a point that galleth the papistes, more then a litle I vveene.

4 Fourthly, that purgatorie vvas beleeved in the latter daies, by speciall revelation of the holie ghost.

5 Fiftlie, that pardons came not vp, till purgatorie vvas found out. for in purgatorie resteth the life of pardons, as vvhich there being no purgatorie, are not worth a straw.

6 Sixtly, that purgatorie vvas a long time vnknovven.

7 Seventhly, that purgatorie could not be found in the scriptures, of a long time.

8 Eightlie, that it vvas not vvholie found out by the scriptures, but partlie by revelations.

9 Ninthly, that pardons vvere not heard of or knovven to the primitive church.

10 Tenthly, that then pardons began when men began to feare the paines of purgatorie,

Behold novv gentle reader, vvhat a vvorthie fisher vvas my popish Lord of Rochester? hee hath caught vvith his net at one draught ten goodly fishes, that is to say, ten vvorthy observations for Christian ædification. Further then this, out of the seventh and eight observations, I gather three special documents by a necessarie and irrefragable confecution. First, that the second booke of the Machabees is not Canonical, or penned by the holie ghost. For if that booke vvere of canonicall authoritie, vvhich the papistes

vvas

purgatorie could not but haue bene knovven, ſo ſoon as that booke vvas knovvn, vvhich yet Roffenſis denieth. The reaſon is evidēt, becauſe purgatorie is verie effectuallie & plainlie conteined therin.

Secondlie, that the Church of Rome (for of that church ſpeaketh the Bishop) reputeth the vvorkes of God vnperfect, albeit Moyſes avoucheth the contrarie. *Dei, inquit, perfecta ſunt opera.* The vvorkes of God, ſaith he, are perfect. I prooue this, becauſe as the Bishop ſaith, the ſcriptures made purgatorie knovven to the church, but vnperfectlie: yet the truth is, that if God make purgatorie knovven by the ſcriptures, then purgatorie is made knovven perfectlie by them, or elſe Gods vvorks, that is, the holie ſcriptures, muſt be vnperfect. but I vvil rather beleeue Moyſes the holie prophet of God, then my lord our fiſher, though the popes canonized martir. Deut. cap. 32. verſ. 4.

Thirdlie, this Biſhop for this his doctrine, muſt either come againe to retract his opinion, or elſe wil he nil he, condemne the pope and church of *Rome*. This I wil proove, by a moſt plaine and evident demonſtration. For the better vnderſtanding vvherof, I ſhal deſire the gentle reader to obſerve three thinges vvith me.

Firſt, that the church of *Rome* preacheth novv and did in this Biſhops time, that the bookes of Machabees are canonicall ſcripture, and penned by the holie ghoſt.

Secondlie, that the church of *Rome* neither beleeued nor knevv purgatorie, for manie years together after the receite of holie ſcripture, and theſe bookes of Machabees.

Thirdlie, that purgatorie is effectuallie and plainely conteined in the ſecond booke of Machabees by popiſh eſtimation, in that their *Latine* vulgata edition, vvhich their tridentine councell hath moſt ſtraitlie charged all chriſtendome to obſerve, as all papiſtes now a daies repute the ſame a ſtable bulwarke for their purgatorie. the wordes are theſe: *ſancta ergo & ſalubris eſt cogitatio pro defunctis exorare, vt à peccatis ſolvantur*, it is therefore a good and godlie conſideration to pray for the dead, that they may bee cleanſed from their ſinnes. 2. Machab. cap. 12. verſ. 46.

theſe wordes are ſo plaine and ſo eaſie, as not onelie the vvhole church, but my lord Biſhop, yea and euerie ſcholer that but meanlie knoweth the latine tongue, muſt needes vnderſtand the ſame. And conſequentlie muſt needes knovv purgatorie by them, if hee can vſe anie diſcourſe at all, as my lord of *Rocheſter* could doe right well. vpon theſe obſervations then I inferre firſt, that the church of *Rome* not knowing purgatorie for manie yeares, after ſhe had receiued the ſcriptures, in which purgatorie was ſo plainlie and effectuallie conteined as they now graunt, did not repute the bookes of Machabees for canonicall ſcriprures, and conſequentlie did not beleeue purgatorie mentioned therein. For this indeed is moſt true, of the old and good church of *Rome*, as *Roffenſis* hath proved a-

againſt his vvill.

I inferre ſecondlie, that the church of God never had or can haue other ſcriptures or other faith, then the apoſtles had, and beleeved in their time. For the latter church neuer had nor ever ſhall haue authoritie, to coine anie new ſcriptures or nevv faith. The church of *Rome* therefore taught moſt wicked doctrine in my *L.* Biſhops time, vvhich he well perceiued and acknowledged in his ovvne conſcience, or els was in that point infatuated & become a verie foole, according to this ſaying of the *Goſpel*,

Matt.cap. 11. verſ.25. *Confiteor tibi pater domine cœli & terræ, quia abſcondiſti hæc à ſapientibus & prudentibus, & revelaſti ea parvulis.*

I giue thee thankes, O *Father Lord* of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and reuealed them vnto babes.

The 8. Preamble.

ALbeit the papiſtes doe reproue others bitterlie, when they reiect ſome authorities, though vpon important and grounded reaſons, yet themſelves with all libertie reiect & contemne authorities at their pleaſures. They reiect the fourth booke of Eſaias, as Bellarminus confeſſeth. They reiect the laſt clauſe of the Lords praier, as Arius Montanus witneſſeth. They reiect the 65. canon of the Apoſtles, as graunteth Bellarminus in theſe wordes: *Reſpondeo canonem iſtum ſuppoſititium videri, ſolum.n. quinquaginta canones apoſtolorum eccleſia recipit*. I anſwere that this canon is a counterfaite, for the church (of *Rome*) receiveth onelie 50. canons of the apoſtles. Marke gentle reader, that this canon reproveth the practiſe of the Church of *Rome*, and ſo the church, *ſi diis placet*, will not receiue it. They reiect the ſixt generall councell, becauſe forſooth it preſcribeth limits to the biſhop of Rome, and denieth his vſurped iuriſdiction. That they reiect this ſolemne and vniuerſall councel, Bellarminus auoucheth ſtoutlie: but pope Adrian reputed a moſt graue vvriter by the learned papiſts, received and reverenced the ſaid councell. for theſe are his vvords, cited in their ovvne canon lavve: *Sextam ſynodum ſanctã cum omnibus canonibus ſuis recipio*. I receiue the ſixt holie ſynode, vvith all the canons thereof. Loe, the Pope himſelfe and their ovvne canon lavv, confirme this councel to be of good autoritie. *Reade* the next chapter in the ſaid canon lavv, for there is large matter vttered for the approbation of the ſame. They reiect that part of the councell of Conſtance, vvhich Pope Martin vvould not allovv. And vvhy vvould not hee allovv that part, as vvell as he approued the other parts? becauſe forſooth it denieth the Popes authoritie, to be aboue the councel. but becauſe I vvill not rip vp

Bellar.lib.1. de verbo dei.cap.4

Aries Montanus in cap.6. Matt. Bellar.lib.2.de Rom.Pont.cap. 27.

Bellar.vbi ſup.

Diſt.16.cap.6.

Bellar.lib.2.de concilius,cap. 19.

popiſh

popish licentious libertie to the bottome; I vvill rest vvith recitall of that onelie libertie, vvhich Bellarminus vseth in defense of popish masse: these are his vvordes; *Porro epistolæ duæ quæ circumferuntur de hac re, Damasi ad Hieronymum & Hieronymi ad Damasum, supposititiæ sunt.* Furthermore the tvvo epistles vvhich are carried about, of Damasus to Hierome, and of Hierome to Damasus, are counterfaite. But the absurdest Epistles, Canons, and vvritinges that euer vvere or can be, are verie authentical vvith them, and most currant, so they make for our holie father the pope his vsurped iurisdiction. For proofe of this point, I vvil content my selfe vvith tvvo examples for brevitie sake. For by them and the disproofe thereof, the reader may haue a sufficient coniecture of the rest. The former example, is taken out of S. Clements epistle to S. Iames. in this and the other epistles followving put forth in the name of S. Clement, is commended vnto vs, auricular confession, the sacrifice of the masse, the subiection of kinges to bishops, the primacie of S. Peter and such like, for vvhich respectes the said epistles are currant and authenticall amongst the papistes. but *magna est veritas & prævalet*, great is the truth and it preuaileth, for the verie vvordes of the epistle betray and bevvray the same, and make it manifest vnto all the world, that it is a counterfait. These therefore are the vvordes: *Clemens Iacobo domino, episcopo episcoporum regenti Hebræorum sanctam ecclesiam Hierosolymis, sed & omnes ecclesias quæ vbique Dei providētia fundatæ sunt, cum patribus & diaconibus, & cæteris omnibus patribus, pax tibi sit semper.* Clement to lord Iames the bishop of bishops, that governeth the holy church of the Hebrevves at Hierusalem, as also that governeth all churches founded by Gods providēce throughout the vvorld, vvith the fathers and deacons, and all other fathers, peace be to thee alvvaie. Novv gentle reader thou hast heard the vvords, and so beholdest no doubt the vanitie thereof: for if S. Iames vvere not only bishop of Hierusalem, but the bishop of bishops, and the governor of all Churches in the christian vvorld, as this epistle affirmeth; then doubtles vvas S. Iames the pope and supreme head of the church, & not S. Peter; and yet doth the selfe same epistle avouch, that S. Peter vvas the head of the church, and that S. Peter lying sicke in his bed called S. Clement vnto him, and told him that his houre of death vvas at hand; and that therefore he appointed the said Clement to be his successour, and to sit in his chaire at Rome. But S. Iames succeeded Christ himselfe at Hierusalem, vvho vvas indeede the head of holie Church: and therefore S. Iames should rather be Pope then S. Clement, if there vvere indeed anie such pope at all. the latter example is taken out of that vvorke vvhich is fathered vpon S. Augustine, of true and false repentance, vvhich booke, because it seemeth to approove confession of sinnes to priests, is good and authenti-

Bellar. lib. 2. de Missa. cap. 16.

Epist. 1. Clementis ad Iacobum fratrem dom. 1. concil.

3. Esd. cap. 4. vers. 42.

cal

call vvith papistes; but as God vvould haue it, the selfe same booke confuteth it selfe so plainlie, as none vvith reason can esteeme it worth a straw. For in that verie booke the author thereof (who soeuer he were) alleageth S. Austens opinion, and confuteth the same. These are the wordes: *quod quamvis licet de eius salute Augustinus potuit dubitare, credo quidem illi qui dixit; quacunque hora peccator ingemuerit, & conversus fuerit, vita vivet.* because although S. Augustine doubted of his saluation, yet do I beleeue him that said: at what houre soeuer a sinner shall repent and be converted, hee shall liue. These are the wordes of this vvriter, which doubtlesse cannot be S. Augustines, becausse S. Austen would never speake of him selfe as of a strange third person, and purposelie confute himselfe, as this author confuteth Augustine. Besides this, S. Augustine in his bookes of confession doth vtterlie condemne confession of sinnes vnto Priestes, as I haue proved in the chapter of auricular confession, but alas, the Papistes as they haue but one onelie place of the Machabees for their forged pugatorie, so haue they but onelie this place of S. Augustine for their popish confession. And therefore no marveile if they invent poore & miserable shifts, to have them both reputed authentical if it would be.

Aug. de ver. & fals. pœnit. cap. 17.

Ezech. 33.

The 9. Preamble.

THe cheefest and principall thing that seduceth and maketh so manie wilfull papistes, is this (gentle reader) for certaintie. when so ever anie one of what degree, calling, or condition soever, shall become a papist and yeeld himselfe to the slauedome of popish religion, that person must bye and bye professe ipso facto, to beleeue and imbrace all the popes decrees of faith and maners, as the verie selfe decrees of the holie ghost, and also to obey his ordinances and censures, as the lawes of God and not of man: their reason whereof is, becausse as they say, the holie Ghost doth so direct, conduct, and guide the Popes tongue and pen, that he can neither define, commaund, or write anie thing in iudiciall and difinitiue maner, but it must perforce proceed from the holie ghost: out of which falslie supposed ground, two most pernicious euils follow of necessitie. The one, that whensoeuer anie difficultie, doubt, or controversie ariseth about anie matter of religion, then by and by the Papistes consider first of all what the pope holdeth (whether it be in the decrees, decretals, the sixt booke, Clementines, extravagants) and that done, they will coine one distinction or other, by which they vvill racke the meaning of the question, difficultie, reason, father, or scripture propounded, to agree with that which the pope holdeth. For they wil neuer examine the popes decrees by the scriptures

tures, fathers or coūcels: but the fathers, or councels, & ſcriptures, by the Popes faith, conſtitutions, & practiſe. for if anie can once ſay, the Church, that is, the pope holdeth ſo, then is the controverſie at an end, he ſhall be demed an heretike that proceedeth one iot further. for their canon law hath made it ſacriledge, to diſpute, of the popes power. Read the firſt chapter. the other, that none may or dare reade, either the ſcriptures trāſlated into their vulgar tongue, or any expoſitours vpon the latine Bible, or anie booke of controverſies, or anie writer whoſoeuer in anie matter of religion, popiſh writers onelie excepted, vnleſſe they firſt haue a licence from the pope: which licenſe is neuer graunted, but to ſpecial perſons & vpon ſpeciall conſiderations. And out of this ſharpe, vnchriſtian, and diabolical prohibition, iſſueth the third euill; to wit, that not one papiſt among ten thouſand knoweth anie thing perteining to religion, ſaue onely a few ſpecial pointes of popiſh doctrine. For they are taught, that to beleeve as the fable of the Colier teacheth them, is ſufficient: the devil as cardinall Hoſius reporteth, diſputed with a poore colier, aſking him how he beleeved, I beleeue, ſaid the colier, as the church beleeueth: then the deuill demaunding how the Church beleeued, the colier anſwered in this maner: I beleeue as the church beleeueth, and the church beleeueth as I beleeue, & there he reſted, and would not remoue one iote. At the ſame ſtay are all papiſtes this day, who beleeue as the church of Rome beleeueth, though they cannot tell how it beleeueth, but onelie in a generall and groſſe maner, and ſo they often times beleeue they know not what. Marrie our Engliſh papiſtes for feare of the ſtatute, dare not ſtand vpon this beleefe, (though it be their ſtaie indeed,) but flee to another bulwarke as they deeme it, to wit, it is againſt my conſcience, when yet in verie deede, they can no more tell what conſcience is, then they know what the romiſh church beleeueth.

See the 13. orticle of diſſention, cap. 8. and the words of Couarruvias in the 5. chap. & 1. conclusion.

The 10. Preamble.

THe religion this day eſtabliſhed by godlie lawes in this realme of England, is the auncīēt, chriſtian, catholike, and apoſtolike doctrine, which was taught by Chriſt and his apoſtles, practiſed in the primitive church, & euer continued in the heartes of the faithfull vntill this houre, and ſhal no doubt to the worlds end. And though the common people for the greater part, call it the new religion: yet is that a meere childiſh vanitie, and the popiſh doctrine the new religion in verie deed. For the old Romiſh religion, is this day holden and obſerved in this Realme. which thing is proued at large, throughout my ſecond booke: for example, the profeſſion of the romiſh Capuchenes is not a new profeſsion in religion, but the

These Capuchenes are yet in Rome.

old franciſcan profeſsion newlie reformed: and therefore doe they terme themſelues the reformed franciſcanes, which yet the other corrupt, and diſſolute franciſcans will not acknowlege, and euen ſo in our caſe, the religion now eſtabliſhed in England, is not a religion oppoſite to the firſt old Romiſh religion, but the old Romiſh religion newlie reformed, and purged from the corruptions and abuſes crept into the ſame. From which auncient and pure religion the pope and his adherents are departed, like as the franciſcans are alſo gone from their old popiſh franciſcan profeſſion.

The 11. *Preamble.*

THe ignorant papiſtes (that is, all papiſtes or verie few excepted) doe greatlie loth and abhorre the chriſtian catholike religion, now eſtabliſhed in this land by godlie lawes in a godlie maner. And this they doe vppon a ground falſlie ſo ſuppoſed, by reaſon of their ignorance therein. their falſlie conceiued ground is, that our religion contemneth good workes, and iuſtifieth the moſt wicked liuers vpon earth: which if it were as they imagine, then were it indeede a great motiue to diſlike of our religion. But gentle reader, it is a moſt notorious ſlaunder doubtleſſe, as I ſhal evidentlie proue vnto thee. Hieronymus Zanchius writeth thus: *Primi affectus regenerationis ac ſpiritus, ſunt amor iuſtitiæ, legisq; divinæ, & odium peccati:* The firſt affects or fruites of regeneration and of the ſpirit, are loue of iuſtice, and of the law divine, and hatred of ſinne: and a litle after he ſaith thus; *Filij Dei & diligunt & faciunt iuſtitiam, filij autem diaboli, & amant & faciunt peccatum.* The children of God both love and doe iuſtice, but the children of the deuil both loue and do ſinne. and againe, *Manifeſtum ſit ſtudium bonorum operum effectum eſſe præeſtinationis*: It is manifeſt, that ſtudie to liue well, and to doe good workes, is the effect of predeſtination: and an hundred ſuch like places the ſame author hath, which I let paſſe for brevitie ſake. neither doth anie other of the learned amongeſt vs: hold contrary to this doctrine. nay all the pulpets God be thanked, ſound out and extoll the praiſe of good workes, yea which is more to be admired of the papiſtes, who thinke ſo baſelie of our religion, wee affirme the good workes of the regenerate to be ſo acceptable in Gods ſight, that he will not ſuffer the leaſt therof to be vnrewarded. & further we teach & affirm in our religion, that the regenerat & childrē of God cā not cōtinue in gods favour, vnles they deteſt ſin, ſtriue againſt the concupiſcence of the fleſh, & do good works. yet further we auouch cōſtantlie, that none cā beleeue truly in Chriſt, which doth not love Chriſt, & which doth not emploie his whole care, ſtudie, & induſtrie, to doe the will of Chriſt, and to keepe his commaundements, And that this is the faith and doctrine

Zanch. de natur. dei lib. 5. cap. 2. part. 2. q. 6.

doctrine of the Church of England verie manie God be thanked for it, haue left to their posteritie livelie testimonies of the same: whereof I will onelie name one, who as hee did inwardlie in his heart beleeue the gospell, so did he outwardlie in his life professe it, and after his death confirme the same, with a most charitable and christian testimonie of immortall memorie. I speake of that honourable and zealous christian Sir VValter Mildmey, the late foūder of a most famous colledge in the vniuersitie of Cambridge, which he tearmed not after his owne name (as the greater part vseth,) but Emanuell, that is, God with vs: giuing vs to vnderstand therby, that as hee beleeued and loued God, so he would testify the same to al posterities by that worthie act, as by the effect and fruite of a liuelie faith. Now then how doe we differ from the papistes herein? Zanchius shall answere. *Atque hic est vnus ex præcipuis vsibus bonorumoperum, quod ijs non tanquam salutis causis, sed tanquā effectis predestinationis & fidei, tum nos, tum proximi, certiores fimus nostræ electionis, eoque & salutis.* And this is one of the chiefest vses of good works, that both wee and our neighbours are assured by them of our election and salvation, not as by the causes of salvation, but as by the effectes of predestination and of faith. Zanch vti supra.

But the papistes will say: if good woorkes cannot merite glorie nor iustifie: wherefore then must we do them? I answere, that we must liue well and doe good workes, for the loue and dutie we owe to God, and because so is his holie will and good pleasure. so saith the Apostle, in these words, *ipsius enim sumus factura, creati in Christo Iesu in operibus bonis, quæ præparavit Deus vt in illis ambulemus*. for wee are his workemanship created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them. so then, we thinke as reuerentlie and esteem as worthilie of good works, as doth anie papist in the world. for we grant that none can be saued or sanctified without good workes: and further, that none is truelie iustified which hath not good works: & yet for all that do we constantly affirme, and that by the authoritie of holie writte, that no man is or can be iustifyed, by vertue of his good works: & the error of the Papistes consisteth in this, that they do not distinguish betweene sanctification and iustificatiō. the truth of our doctrine (which is the verity grounded in the sacred scriptures,) is this, that sanctificatiō & iustificatiō, are inseparably vnited in one & the same subiect, *in eodē instanti temporis nō natura*, as the scholes speake, that is: we are freelie iustified & sanctifyed also in the same instāt of time, but first iustified in prioritie of nature: for example, fire and the heate are both at one and the same time, though fire be before in prioritie of nature: that is, though fire goe before: as the cause of euerie thing is before the effect of the same. and as fire is not before heate in time, and yet the cause of that heate, so is our iustification not before our sanctification, or our inherent

iuſtice in time, and yet is it the cauſe of our ſanctification, of our inherent iuſtice, and of all the good workes we doe: which thing if the papiſtes would once ſeriouſlie obſerve, they would not differ from our opinion in this behalfe, vnleſſe they haue fullie reſolved, to oppoſe themſelves deſperatlie againſt the truth.

The 12. Preamble.

VVHo ſo euer will but euen ſuperficiallie conſider the vncertaintie of popiſh doctrine, ſhall thereby without further diſcourſe find ſvfficient matter to abhorre and deteſt the ſame, as moſt friuolous, moſt ridiculous, moſt irreligious. For example, in the ſacrament of the altar as they terme it: if certaine queſtions be propounded vnto them, the beſt learned know not what to anſwere, but ſo ſimply and ſo ſottiſhly, as euerie child may eſpie the follie of their doctrine. If anie papiſt can truely and without bluſhing ſay the contrarie, let the ſame be notifyed by his anſvvere, to theſe my briefe demaundes. 1. Firſt, I demaund how they excuſe the people that adore with diuine worſhip, the thing eleuated ouer the prieſtes head at Maſſe, from idolatrie, from hereſie, from falſe beleefe. For if either the Prieſt want intention to conſecrate (vvhich often chaunceth by reaſon of vvandering imaginations,) or of purpoſe meaneth not to conſecrate, or of negligence omitteth any vvord of conſecration, then by popiſh religion the thing adored, is but pure bread, & ſo the adorers thereof become idolaters, vvorſhippinga peece of bread for the euerliuing God. And if the people either refuſe to adore, or doubt if they may adore, they are deemed heretiques *ipſo facto* for their pains, becauſe as the Popes diſholie canons tell vs, he that but doubteth of Romiſh definitions, concerning faith and maners, is an heretike.

Cap. dubium de hæret. Nauarr. cap. 11. parag. 18. Barthol. ſumus de hæreſ. parag. 17.

2 Secondlie, I demaund what it is that the prieſt receiueth and deliuereth to the communicants, when he hauing 40. breads before him, ſuppoſeth them to be but 38. or 39. and ſo intendeth to conſecrate no more? for beyond the prieſtes intention, conſecration cannot extend, as all wiſe Papiſtes graunt, neither is his intention more limited to one bread then to an other, and therfore can no more conſecrate one bread then another.

3 Thirdlie, I demaund which part of the hoſt as they terme it, is the popiſh made God, when the ſacrificer intendeth indefinitelie to conſecrate the one halfe of the ſaid hoſt, and how there in adoring they can avoid idolatrie.

4 Fourthly, I demaund howe many gods, or how many times God is made in one and the ſame hoſte, in and at that Maſſe, when all the newly made prieſtes doe conſecrate, in their Romiſh Church Latheran? for they are all appointed to conſecrate, they doe all pronounce the wordes, they are all bounden to have intention, and yet when the principall author, to wit, the Biſhop, is at the laſt ſillable, ſome of the reſt be

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in the middeſt, ſome in the beginning, ſome in one place, ſome in another, never a one jumping with other in that inſtant, in which they ſhould their bread-god make: for of this matter are three ſolemne diſſonant opinions, amongeſt the great Romiſh Rabbins. Pope Innocentius holdeth, that all doe conſecrate: Durandus avoweth that that Prieſt onely conſecrateth, which with greateſt ſpeed firſt commeth to the end: but Cardinall Caietan hath another conſideration. Ioſephus Angles, in 4. ſ. q. 7. de Euchariſt. 8. diffic.

5 Fifthly, I demaund concerning their wordes of conſecration, what is in the prieſtes hand when he hath uttered all the wordes ſave one? if they anſwere the bodie of Chriſt, then doeth it followe, that the principall worde of their conſecration is needleſſe, that their wordes of conſecration be uncerten, and that their conſecratorie wordes ſo called, be not cauſative of their falſly ſuppoſed effect: if they ſay it is pure bread, or bread in ſubſtance but altered in qualitie, then doeth it followe neceſſarily, that the conſecration conſiſteth of the laſt word onely, and that all the reſt are meere extrinſecall to their imagined tranſubſtantiation: if they ſay it is neither Chriſtes bodie, nor bread, but an unknowen ſubſtance, or as they tearme it ſometime, *individuum vagum*, we may truely tell them, that their certentie of their idolatrous ſacrament, is as uncerten as the weather-cocke.

6 Sixtly, I demaund of them how Chriſtes natural bodie being large, is contained in a round cake being little, ſince Chriſtes bodie is a true organicall bodie, which hath divers partes every one diſtant from another: if they ſay that Chriſtes bodie is there without dimenſions, their owne angelicall, and famous Doctor Aquinas is againſt them: if they ſay, that though it can not be ſo by naturall power, yet can God miraculouſly bring ſo much to paſſe: to that I anſwere, that ſo to ſay can not ſerve their turne, for by the confeſſion of all learned men, yea, even of all popiſh ſchoole-men and Doctors, there be many things which God can not doe, or rather many things which can no way be done: for example, God can not ſinne, God can not make time paſt not to be paſt, God can not make that a blind man remaining blinde, do not want his ſight, though he can give ſight to the blind: God can not make that a dead man remaining dead, have life, though he can reſtore life to the dead: in fine, God can do nothing that implyeth contradiction: and yet doeth not this want of doing argue impotencie in God, who is omnipotent; but defect in the thing that ſhould be done. Nowe ſo it is, that this imagined being of Chriſtes body in a little round cake implyeth in it ſelfe contradiction, & conſequently, can not poſſibly be done. For example, no power can bring to paſſe, that a bodie being ſixe cubits long, and two cubits broad, remaining ſtill ſo long and broad, ſhall be contained in another body, being onely three cubits long, and one cubite broad: and the reaſon hereof is, becauſe ſo to conteine, and be conteined, implyeth Aquinas. p. 3. q. 76. art. 4.

contradiction. And this is the case novv put, of Christes bodie in the round popish cake. Let all the papistes in England or els where solve this reason, and I will be their bondman. And if they can not solve it, (which indeede is impossible to be done,) then must they perforce confesse vvhich they vvould not, that their doctrine is ridiculous, impossible, and execrable.

Seventhlie, I demaund hovv they can defend Christes bodie from being broken and devided, when they breake and devide their round cakes, since by their doctrine Christes bodie is reallie conteined in the same?

Eightly, I demaund hovv they can distinguish division of the bread from consecration of the same, or hovv they can denie it to be of equall force vvith consecration thereof? for by consecration of one bread, Christes bodie is but in one place: but by division of one bread, his bodie is locallie in manie places at once.

Here endeth the first Booke.

THE

THE SECOND BOOK:

VVherein are confuted the principall groundes of all Romiſh religion.

CAP. I.

Of the principall groundes of all Romiſh faith and religion.

TVVO thinges there be which mightily keepe all Papiſtes in a certaine externall uniformitie of Religion: as all, whoſoever deepely ponder the ſame, muſt perforce acknowledge with me. Th'one is the ſevere puniſhment & ſharpe tortures, executed upon all perſons whatſoever without exception, of what degree, ſtate, or condition ſoever, that doe but once whiſper againſt the leaſt jote of Popiſh religion: for better ſucceſſe and more free paſſage of the ſaid Romiſh religion, the laicall people are prohibited by Popiſh canon law, under paine of excommunication, not to reaſon at all in matters of faith; and the learned not to examine or diſcuſſe, howe farre the Popes power doeth extend; whatſoever or howſoever, he appoint them to beleeve: which their owne Popiſh fryer Franciſcus a Victoria did not diſſemble, when out of their owne Canon lawe, he uttered theſe expreſſe wordes. Cap. Quicunque de hæret. lib. 6.

Non ſpectat ad ſubditos determinare aut examinare, quid poſsit Papa, aut quid non poſsit, & quomodo teneantur parere vel non, quia ſacrilegium eſt diſputare de potentia Principis, & præcipuè Papæ. Victor. relect. 4. de poteſt. Papæ, & concilij, propoſit. 16.

It belongeth not to Popiſh vaſſals, to determine or examine what the Pope may doe, or what he may not doe. For his lawe hath made it ſacriledge, to diſpute of the Popes power: yea, this their irreligious manner of proceeding is executed in ſuch ſtrict ſort, as neither any of the laytie nor of the Clergie, can under paine of Popiſh excommunication, reade either the Olde or New Teſtament, tranſlated into the vulgar tongue, or any other booke of controverſie, or Divinitie, ſet forth by any not profeſſed vaſſall Pius 4. in bulla ſynod. Trident.

vnto the pope, vnleſſe ſuch perſon or perſons be ſpecially licenſed from the pope thereunto. All which is confirmed by daily practiſe of the Romiſh church: in ſo much, as if anie vtter anie one vvord, that may any vvay ſound or be-racked to the diſlike of popiſh doctrine, that man ſhal bye and bye be caſt into their diſholie inquiſition, and ſhortlie after be burnt with fire & faggot, vnleſſe he both ſvveare and ſubſcribe to euerie article, of their erroneous romiſh religion. And further, vnleſſe hee alſo proteſt by oath, to diſcloſe vvhom ſoeuer he knovveth then, or ſhall knovv aftervvard, to hold anie opinion againſt the ſaid romiſh religion. Nay, though a man be neuer ſo ſound a papiſt, yet if he be but found in companie vvith his deare frend, vvho in affection is oppoſite to the romiſh religion, that ſelfe ſound papiſt ſhal be put into the inquiſition, and there abide vvith hard vſage, vntil he pay the laſt farthing. this to be ſo, M. Maſſey of Audforth in Cheſhire muſt vvitneſſe vvith me, vvho is this day in Cheſter gaole for his vvilfull ſeditious behaviour: for he (though at that time fled into Italy for popiſh zeale,) vvas yet thruſt into the romiſh inquiſition vvith yong maſter Dutton novv his ſon in lavv: vvhere hovv long they remained, vvhat vvas their intertainement, to vvhat they did ſvveare, and ſo forth, before they vvere diſmiſſed, *ataem habent*, let them anſvvere for themſelues, they are yet liuing: it is needeleſſe for mee to tell their tale. One Aldcorne likevviſe a citizen of Yorke, vvas caſt into the ſaid Romiſh diſholie inquiſition, vpon a verie light or rather no ſuſpicion, and there vſed verie hardly a long tyme, though hee vvere in deede a Papiſt, and had no language ſaue onelie his vulgare Engliſhe tongue. This man is yet liuinge in Yorke, let him ſay if it be not as I doe vvrite. I my ſelfe was a mean for his diſpatch, and ſo am not ignorant of his caſe. A thing more ſtrange then the reſt: If one paſſe by an image, or their houſe of inquiſition (which they terme the holy houſe) and doe not reverence thereunto, it is ynough to caſt that man into the ſaid diſholy priſon, which kinde of ſharpe correction, if it were upon juſt cauſes executed within her Maieſties Dominions, ſhortly fewe or no diſloyal ſubiectes, would be found in England. Neither is this my bare opinion, but the conſtant reſolution of that moſt grave, wiſe, learned, and holy father S. Auguſtine, who though ſometime he had bene of the contrarie opinion, was nevertheleſſe taught by long experience to acknowledge it; theſe ate his expreſſe wordes.

Aug. epiſt. 48. ad Vincent. Tom. 2.

Donatiſtæ nimiùm inquieti ſunt, quos per ordinatas à Deo poteſtates cohiberi atq; corrigi mihi non videtur inutile: nam de multorum iam correctione gaudemus, qui tam veraciter unitatem Catholicam tenent,

atque defendunt, & à priſtino errore ſe liberatos eſſe lætantur; vt eos cum magna gratulatione miremur. qui tamen neſcio qua vi conſuetudinis nullo modo mutari in melius cogitarent, niſi hoc terrore perculſi. & paulo poſt: nam mea primitus ſententia erat, neminem ad vnitatem chriſtianã eſſe cogendum, verbo eſſe agendum, diſputatione pugnandum, ratione vincendum, ne fictos catholicos haberemus, quos apertos hæreticos noueramus. Sed hæc opinio mea non contradicentium verbis, ſed demonſtrantium ſuperabatur exemplis nam primò mihi opponebatur ciuitas mea, quæ cum tota eſſet in parte Donati, ad vnitatem catholicam timore legum imperialium conuerſa eſt.

The Donatiſtes are to to vnquiet, and therefore I thinke it conuenient, that they be reſtreined and corrected by powers ordeined of God. for wee alreadie haue ioy of manie, by reaſon of their correction, who keepe and defend catholike vnitie ſo ſincerely, and ſo reioiſe, that they are deliuered from their olde errour, as wee with great congratulation doe admire them. vvho for all that I know not by what force of cuſtome, would never once thinke of reforming themſelues, but onelie through this feare and terrour. My former opinion vvas, that none ſhould be conſtrained to chriſtian vnitie, that vve ſhould ſtrive with the word, contend with diſputation, and ouercome vvith reaſon: leaſt vvee ſhould haue them counterfait catholikes, whom vvee had knovven to be open heretikes. But this my opinion vvas over ruled not vvith vvords of contradiction, but vvith examples of demonſtration. For firſt of al mine ovvne citie vvas obiected vnto mee, vvhich ſtanding vvholly vpon Donatiſtes, vvas for all that brought to catholike vnitie, by ſharpe imperiall lavves. Thus farre S. Auguſtine.

A point worthie to be wel conſidered, at which greatly reſpecteth our caſe in England.

The other thing is a point of ſo great importance, as none can be more. for if it vvere true, as the papiſtes vvith tooth and naile avouch it to be, then vvere all other religions falſe, & theirs onely true: for there is but one God, one faith, one baptiſme, one religion; yet if it be falſe, as falſe it is indeede, (vvhich by the povver of God I ſhall prooue by euident demonſtration, and that euen by the teſtimonies of the beſt learned popiſh doctours:) then muſt their religion of neceſsitie be naught, hovv ſoeuer others be. this great and vveightie point is, that the Pope can not erre in his definitive ſentence, vvhether he define concerning faith or maners. For (ſay they) Chriſt committed his church to ſaint Peter, praying that his faith ſhould neuer faile: and conſequentlie, hee prayed that the Pope as Pope ſhould never erre, becauſe the Pope is Saint Peters ſucceſſour, and Chriſtes vicar generall vpon earth. I ſay, the pope as pope vvith reduplication in vvay of my ſincere

dealing with the papiſtes, becauſe by the vniforme conſent of all learned papiſtes Albertus Pighius onely excepted: the Pope in his owne private perſon may be a Iudas, a fornicator, a ſimoniſt, an homicide, an vſurer, an atheiſt, an heretike: and for his manifold iniquities be damned into hell: that this is the doctrine of all papiſtes, as well concerning the popes priuate perſon, as touching his iudiciall definitions, is confeſſed by Robertus Bellarminus, Bartholomeus Carranza, Melchior Cauus, Dominicus Soto, Thomas Aquinas, Antoninus, Caietanus, Covarruvias, and others: but that the pope as pope and publique perſon can erre, that all the ſaide papiſtes vvith their complices conſtantlie denie: as which one onlie point once cofeſſed, would vtterlie confound them, and make fruſtrate their vvhole religion. For in all difficulties, doubtes, and diſtreſſes, the papiſtes haue euer recourſe vnto this point, as vnto the diuine oracle of great god Apollo: that is to ſay, the church of Rome teacheth ſoe: ergo we muſt beleeue ſo. This point, as it maketh manie others to be papiſtes, ſo made it my ſelfe one, and kept me one, vntill by Gods holie inſpiration, I perceiued the abſurditie thereof. This point therefore ſhall by Gods helpe, be ſo effectuallie proued throughout the chapters following: as if anie papiſt in England, or elſwhere in Europe, (I ſpeake a bigge word for the confidence I haue in the iuſtice and veritie of the cauſe,) can trulie and ſubſtantially confute the ſame: I vvill once againe imbrace his religion, which notwithſtanding, I abhorre & deteſt as the poiſon of my ſoule. And my proceedings throughout this whole treatiſe ſhal be ſuch, and ſo ſincere: as if I can be conuinced by the adverſarie, either to alledge anie vvriter corruptlie, or to quote anie place guilefullie, or to charge anie author falſlie: I will neuer require credite at the readers hand, nether in this vvork nor in anie other, that I ſhall publiſhe at anie time hereafter: requeſting the adverſarie, that ſhall perhaps replie vpon me, (which is but reaſon:) to vſe like ſinceritie, and to couenant in like maner with me. which if hee refuſe to graunt and obſerue, he ſhall condemne himſelfe in euerie wiſe mans iudgement, before he beginne.

God graunt that others may perceiue it, as I haue done.

The

pardons, vvith the quantitie, qualitie, and originall thereof.

VVOnderfully haue the popes or biſhops of Rome ſeduced Gods people, manie and ſundrie waies: but neuer more groſlie infatuated or bewitched them, then by their ridiculous, mõſtruous, and execrable pardons: as which are fooliſh, vncertaine, abſurd, new, and the deadlie woundes of all popiſh doctrine. For plaine and euident demonſtration of this aſſertion, I put downe theſe concluſions following.

The firſt Concluſion.

THe popes pardons are too too fooliſh, as which are repugnant to common ſenſe and reaſon. My proofe ſtandeth thus: all relaxations beeing larger then any man liuing or dead doth or can need, are too too fooliſh, but the popes pardons are ſuch: ergo the popes pardons are to to fooliſh. The conſequence is good, and the conſequent directly and truelie inferred vpon the premiſſes, as which is *in prima figura*, and *modo dari*, as the Logicians terme it: the propoſition is ſo euident, as none can or will denie the ſame: ſo the difficultie reſteth onely in the aſſumption, vvhich I proue three ſeuerall waies.

Firſt, by the huge and infinite numbers of pardons, hanged vp in pardoning tables at the pillars of euerie church for the moſt part in Rome, which not onelie my ſelfe haue ſeene and read, but manie thouſand beſide me.

Secondlie, by pardons conteining manie thouſand yeares, expreſſely ſet downe in olde Engliſh primars: vvhereof the papiſtes ſeeme novv at length ſo aſhamed, that the like is not to be found in the nevv tridentine primars.

Thirdly, by a litle pamphlet of the marueilous things of Rome, which is commonlie to be ſold euerie where, one of vvhich I brought from thence my ſelfe, and haue at this houre. For in all theſe three, pardons are graunted prodigallie, (I would ſay charitably,) for manie thouſands of yeares. yea, in the litle romiſh pamphlet to omitte other churches, are graunted euerie day to S: Iohn Euangeliſtes church, 6048. yeares of pardon. Novv, leaſt any be ſo fortiſh as to imagine, that a man can neede ſo manie yeares of pardon: that I vvill diſproue ſundrie vvaies.

Firſt, becauſe it is againſt the holy ſcripture, that any man ſhould liue ſo long.

ימי־שנותינו בהם שבעים שנה ואם בגבורות שמונים שנה׃

The daies of our yeares in thẽ 70. and if they be of ſtrẽgth 80. yeares.

vvhich vvords saint Hierome glosseth in this maner:

Hier. in psa. 99 *Vbi sunt mille anni? in septuaginta annis contracti sumus, si autem multum, octoginta. Si autem plus vixerimus, jam non est vita sed mors.*

VVhere are the thousand yeares (that they liued of old?) vve are novv brought to seaventie yeares, and if vve endure long, to eightie. but if vve liue longer, then is it not life but death.

2 Secondlie, because no man can abide so long in purgatorie. And least some papist replie, and say, that one may be so long in purgatorie, I vvill prove mine assertion by the best popish doctors. Bellarminus in his defense of the pope thinketh that opinion verie probable, vvhich holdeth, that the vvorld shall not henceforth endure aboue 400. yeares at the most. And of his opinion are great learned men, Ireneus, Iustinus, Lactantius, and others. yea Saint Augustine and S. Hierome, are not dissonant from that supposition. the Thalmudistes likevvise had a prophesy of Elias, as they say: that the world should continue 6000. yeares, to vvit, 2000. before the lavv, 2000. in the lavv, and 2000. after the lavv: that is, from Christes incarnation vntill the second aduent, or doomesday. Dominicus Soto cõmenting vpon the maister of sentences, holdeth as a stable and constant ground, that no soule in purgatorie abideth the paines thereof aboue ten yeares: and doubtles, if the popes pardons vvere of force. Soto his opinion could not be false. the reason therof is evident, because all that vvill may vpon small sute (if not vvithout sute,) haue not only for themselves but for their friendes also, so many thousands of pardons as they shall desire: vvhich liberalitie in pardoning, pope Gregorie bestovved on our disloyal captaine Stukeley, vvhen he imploied him to invade his naturall countrey England: but as the pardons vvere counterfaite, and Stukeleys heart disloiall: so vvas the Popes intention frustrate, and Stukeley revvarded accordingly: that is, iustly slaine for his proud attempt, vvhile my selfe vvas at Rome.

Bellar. lib. 3. de Rom. pont. cap. 3.

Soto in 4. lib. Petri Lombardi. dist. 19. quæst. 3. arg. 2

The 2. Conclusion.

THe vertue and efficacie of Popes pardons is so vncertaine and doubtfull, and that euen amongest the greatest popish doctors: as themselves can not tel, vvhat in the vvorld to say or thinke therof. This conclusion I proue thus: Angelus de Clauasio a famous canonist and religious Frier, reciteth 6. severall and dissonant opinions concerning the vertue of pardons, and after hee hath confuted them all, he setteth dovvne the seaventh for his ovvne, and the best, vvhich as hee sayth is true. it is therefore no doubt substantiall, as shortlie shall bee seene. The first opinion (saith our holie Frier,) holdeth that the Popes pardons onely remit that punishment,

Angelus de indulgentia.

vvhich

which God appointeth to be impoſed in another worlde, for a ſupplie unto thoſe, who have done penance onely according to the Canons, but doeth in no caſe remit that penance, which is impoſed and taxed by the Canons. The ſecond opinion holdeth, that the Pardons onely forgive that penance, which is taxed by the law and penitentiall Canons; but not that paine, which Gods juſtice appointeth to be impoſed. The third opinion holdeth, that Pardons forgive paine due for ſinne, aſwell before God as before his Church: but this opinion addeth a clauſe ſo ſharpe, as our holy Father doeth not brooke it, to wit, that the Pope is bound to do penance, for that perſon whome he pardoneth. The fourth opinion holdeth, that the paine of hell is partly remitted by the Popes pardons, as which becommeth thereby more tollerable. The fift opinion holdeth, that that penance onely is pardoned, which the partie omitted of negligence, not of purpoſe or contempt. The ſixt opinion holdeth, that the Popes pardons remit not onely penance impoſed by the Prieſt, but that alſo which is taxed of God: marrie this opinion hath one limitation, which forſooth is this: that the Prieſt muſt be content therewith, or elſe the Pope can not worke his will. The ſeventh opinion holdeth, that Popiſh pardons forgive, and are woorth ſo much, as the wordes of the Pardons do ſound: that is to ſay, if the Pardons containe an hundred thouſand yeeres, then the partie obteining ſuch pardons at the Popes handes, muſt have remiſsion of ſo many yeeres. Thus gentle Reader ſtandeth the doctrine of Popiſh pardons, amongſt the greateſt Doctors of that faction. He that liſteth to peruſe the place quoted by me out of Angelus, ſhall finde every thing as I have ſet it downe. The rehearſall of the varietie and uncertaintie of theſe opinions, is a moſt ſufficient confutation of the ſame. Sylveſter Prieras a great Thomiſt, and ſometime Maſter of the ſacred pallace, reciteth three ſeverall opinions, and diſliking them all, ſetteth downe the fourth for the trueth. Antoninus ſometime the Arch-biſhop of Florence, alledgeth three opinions, and ſcarce knoweth which of them he ſhould preferre. Bellarminus in his written diſputations abridged by Robert Perſons his brother Ieſuite, defendeth and approoveth another opinion plaine oppoſite to all yet rehearſed, and maketh in deede the Popes pardons not woorth a button: which is the cauſe (as I probably conjecture,) that the third and laſt part of his diſputations, is not permitted as yet to come abroade: and either will never be publiſhed, or wholly omitted, or at leaſt changed before it come abroad. The Councell of Trent ſpeaketh very ſlenderly and coldly, of the Popes pardons.

Sylveſter de indulgent.

The third Concluſion.

TO give pardons as the Pope doeth, is a ſtraunge and newe doctrine of a moſt damnable Religion, which neither Chriſt nor his Apoſtles ever taught or practiſed. This I will proove, as I doe other things, by the expreſſe teſtimonies of the Popes owne renowmed Doctors: that ſo all the worlde may perceive and beholde, Papiſtrie confuted and confounded, by papiſtrie it ſelfe. Sylveſter reputed, and as it were ſurnamed abſolutus Theologus, hath theſe verie wordes:

Sylveſter de indulg.

Indulgentia nobis per Scripturam minimè innotuit, licet inducatur illud Apoſtoli, (ſi quid donavi vobis,) ſednec per dicta antiquorum Doctorum, ſed modernorum.

The Popes pardons (ſaith the Popes owne deare Doctor,) were never knowen to us by the Scriptures, although ſome alleadge Saint Paul for that purpoſe: neither were they knowen by the auncient Fathers, but onely by late writers. Antoninus in his firſt part hath the verie wordes alreadie cited, and holdeth the ſelfe ſame opinion with fryer Sylveſter. Petrus Lombardus, who with great diligence collected into one volume, all worthie ſentences of the auncient fathers: and therefore was ſurnamed the Maſter of ſentences, maketh no mention of the Popes pardons at all; as which he could not finde, notwithſtanding his painefull induſtrie imployed in that kinde of exerciſe. For as Sylveſter truly writeth, the olde writers were not acquainted with any ſuch thing. The like may be ſaid of S. Cyprian, S. Auguſtine, S. Hierome, Nazianzene, and others of antiquitie: for which cauſe Durand, Caietain, and ſundrie other ſchoolemen, affirme the popes manner of pardoning, to be a newe thing in the Church of God. Neither can Dominicus Soto deny the ſame indeede, albeit he buſieth him ſelfe more then a little, in the Popes defence if it would be. Yea, the originall of popiſh pardoning is ſo very young, as their famous martyr and biſhop, M. Fiſher in his aunſwere to M. Luthers articles: was enforced to admit the newneſſe and young age of the ſame, and to yeeld this reaſon in defence thereof: to wit, that purgatorie was not ſo well knowne at that time to the Church, as it is nowe. which ſaying I weene is true indeede, becauſe purgatorie and pardons were not heard of in olde time, and nowe onely knowen by vaine, groſſe, and ſenſuall imaginations. O worthie pardons? O brave purgatorie? O holy pope of Rome? what ſtronge reaſons, what forcible arguments, what grave authorities, are alleadged in your behalfe?

Antoninus part. 1. tit. 10. cap. 3.

Lombardus could not find the Popes pardons in the holy fathers.

Soto in 4. ſent. diſt. 21. quæſt. 1. art. 3.

Roſſenſis contra artic. Luther.

Let

Let us heare with attention the finall resolution hereof, set down by Sylvester and Antoninus for their holy father the pope.

Sylvester & Antoninus ubi supra.

Quia inquiunt, Ecclesia hoc facit & servat, credendum est ita esse.

Because the Church this doeth, and thus observeth, we must beleeve that it is so. Loe, a short and sweete conclusion: as if they should say, though we can proove the popes pardons, neither by Scriptures, nor by fathers, nor by reasons, yet must we beleeve them, because the Church, that is, the pope saith so, who can not erre: which saying, (gentle Reader,) both hath bene, and is, the sole and onely foundation of all notorious Papistry.

The 4. Conclusion.

THE Popes manner of pardoning, argueth aswell inordinate affection of filthie lucre, as also want of charitie. His want of charitie is prooved, and convinced, in that he can deliver (as his religion teacheth,) all soules out of purgatorie with his word: and nevertheless suffereth them to abide most bitter torments, so many yeeres in that affliction. For the papistes holde, that the paines of purgatorie are as great and painefull, as be the torments of hell: and that they differ accidentally in this only, because the paines of purgatorie shall once have an ende, but the paines of hell, never. Thus writeth Sylvester Prieras.

Sylvester ubi supr. Par. 7.

Sicut potest (Papa) liberare à pœna peccatorum debita in hoc mundo omnes qui sunt in mundo, si faciant quod mandat, etiamsi essent millies plures quàm sunt: ita liberare potest omnes qui sunt in purgatorio, si quis pro eis faciat quod iubet.

As the Pope can deliver al in this world, from paine due for sinne in this world, if they doe that which he appointeth, though they were thousands more then they be: even so can he deliver all that are in purgatorie, if any doe that for them which he commandeth: and lest any man should thinke that impossible, or a verie difficult matter, which the Pope requireth to be done: Sylvester in another place telleth us, that it is a thing most easie. These be his wordes:

Sylvester ubi supr. Par. 7.

Indulgentiæ simpliciter tantum valent, quantum prædicantur, modo ex parte dantis sit autoritas, ex parte recipientis charitas, & ex parte causæ pietas.

Pardons are simply worth so much as they are preached, so there be autoritie in the giver, charity in the receiver, & piety in the cause or motive. But so it is, that the souls in purgatory be in charity by popish confession, for else they could not be out of hel: and that the pope hath

authoritie, as alſo that he graunteth his Pardons for good and godly cauſes, I ſuppoſe no Papiſt will denie: if they doe, my argument is the ſtronger, and my ſelfe ſhall eaſily agree thereto. Bartholomæus Fumus confirmeth this point, when he thus writeth.

Barthol. Fumus de Papa. Par. 11.

Papa poſſet liberare omnes animas Purgatorij, etiamſi plures eſſent, ſi quis pro eis faceret quod iuberet, peccaret tamen indiſcretè concedendo.

The Pope could ſet at libertie all the ſoules of Purgatorie though never ſo many, if any would doe that for them which he appointed: marrie he ſhould ſinne by his undiſcreete pardoning. And the popiſh ſchole-doctor Viguerius proceedeth further, and avowcheth it to be neither inconvenient, nor againſt the juſtice of God: theſe are his expreſſe wordes.

Viguerius de Sacrament. ordinis in fine.

Nec eſt inconveniens quod Papa Purgatorium poſſet evacuare, non enim per hoc aliquid detraheretur Divinæ iuſtitiæ.

Neither is it inconvenient that the Pope can harrowe hell, for that doeth nothing derogate from the iuſtice of God. Nowe to ſay that he can this doe, but yet doeth it not, to keepe him ſelfe from ſinne: is altogether vaine and frivolous. For firſt, he ſhould no more ſinne in delivering all, then he doeth in ſetting one onely at libertie, as is alreadie proved by Sylveſter and Viguerius. Againe, plenarie Pardons are ſo common at the houre of death, as none that either have friendes or money, are or can be deſtitute thereof: which yet is a poynt more undiſcreete then the other, by their owne doctrine. Thirdly, the three condicions required for the legitimation of Popiſh Pardoning, concurre as ſweetely in delivering all together ioyntly, as in delivering one by one ſeverallie. His inordinate affection of lucre is convinced in this, that albeit he can with one onely pardon ſet open the gates of Purgatorie, and ſo ſet all the priſoners at libertie: yet will he not extend that compaſſion to them, but taketh this courſe with them, that they ſhall appoint Pia Legata by their laſt willes and teſtaments, for Maſſes, Diriges, and Trentals to be ſaid yeerely, or rather perpetually, (if their abilitie will extend ſo farre:) with which Maſſes, Diriges, and Trentals, his pardons ſhall concurre, and ſo deliver them by diſcretion. By reaſon of which ungodly pollicie, we may this day behold with our eyes, ſo many altars erected, ſo many Churches ſumptuouſlie decked, ſo many Prieſtes richly maintained, eſpecially in Saint Gregories Church at Rome. For which Maſſes, Diriges, and Trentals, huge ſummes of money are given, daily, yeerely, perpetually, not for the Maſſes formallie concedo, but yet formally for the Prieſtes paines, and materially for the Maſſes, conſtanter aſſero.

THE

The 5 Conclusion.

THE foundation of the Popes pardons is wicked, blasphemous, and derogatorie to the most pretious blood of Christ, shed for mans redemption. This is the proofe of this conclusion: the Pope and many of his popish Doctors tell us, that the foundation of their popish pardons is this, *Thesaurus meritorum Christi, & Sanctorum eius*: the treasure of the merites of Christ, and of his Saintes. For say they, not onely Christ, but many of his Saintes also, suffered much more then was due for their owne sinnes: which workes of supererogation or satisfactions, they call the treasure of the Church: and because (say they,) Gods Saintes did not applie those their superaboundant passions to this or that person, the Pope therefore must make application thereof at his pleasure, as one that hath Christes full authoritie, or *plenitudinem potestatis*, being his Vicar generall upon earth. And here note by the way (gentle Reader,) that for the execution of this Vicars office, there be ever in Rome two Vicars generall, and one substitute Vicar, whereof two neither preach, teach, or execute any priestly function usuallie: but the poore substitute, must doe all that is done. So in my time, Gregorie the foureteenth was Vicar generall to Christ, *si dys placet*, Cardinall Sabello Vicar-generall to Gregorie, and our Goldwell, sometime Bishoppe of Saint Asaph, substitute to Sabello: which poore Bishoppe tooke all the paine, and had the least gaine. For it is not the usuall maner of Popes and Cardinals in these latter dayes, to say Masse, to preach, to teach, and so foorth, (I speake of Cardinals resiant at Rome,) but to joyne living to living, benefice to benefice, promotion to promotion, and which is more absurd in their owne religion, to be so lordly Abbots, or rather so idle Lubbards, that they will take and snatch all the commodities of the whole Abbeyes unto themselves, and neither graunt sufficient foode and rayment for the Monkes, nor competent allowance for the necessarie maintenance of the house it selfe, for their Masse, Mattins, and service: Such is their charitie to their neighbors, zeale to their office, & reverence to their own religion. This is al so true, as if any Papist wil deny the same, his owne breath will witnesse against him. For to omit others, S. Laurence and S. Pancratius their Abbeyes and Churches are so poore and beggerly (through the pilling and polling of Cardinals their Abbots,) that when priestes come thither to say Masse, (as the usuall manner there is,) they can neither finde wine nor candles without money: which default when any one obiecteth as a disgrace to their profession and Religion, the poore

Sylvester de indulg. Pat 4. Soto in 4. sent. dist. & art. 2.

Here would I learne, why the Queenes Maiestie may not employ Abbeyes to the maintenance of the whole Realm, with suppression of abuses: as well as the Pope may bestow the same, upon irreligious and idle Cardinals.

Monkes anſwere in this manner; Alas, we can not doe withall, my L. Cardinall hath all the living, and alloweth us a ſmall portion, not able to fill our bellyes. But to leave this digreſſion, and to returne to the ſcope and matter in hand: this foundation of pardons to be the ſuperaboundant merits and ſatisfactions, not onely of Chriſt, but of his Saintes alſo, holdeth Thomas Aquinas, Dominicus Soto, Sylveſter Pryeras, Antoninus, and others. Sylveſter hath theſe wordes:

Sylveſter de indulgent. Par. 4.

Ratio quare valere poſſunt indulgentiæ, eſt unitas corporis myſtici, in qua multi ſupererogaverunt admenſuram debitoorum ſuorum, & multas tribulationes iniuſtè ſuſtinuerunt patienter, per quas multitudo pœnarum poterat expiari, ſi eis deberetur: quorum meritorum tanta eſt copia, quòd omnem pœnam debitam nunc viventibus excedunt, & præcipuè propter meritum Chriſti.

Ioſephus Angles in 4. ſent. quæſt. de indulg. holdeth the ſelfe ſame opinion.

The cauſe that pardons are of force, is the unitie of the myſticall bodie, in which many have ſupererogated in the workes of penance, to the meaſure of their owne demerits, and have ſuſtained patiently many uniuſt tribulations, through which the multitude of paines might be purged, if it were due unto them: of whoſe merites there is ſuch plentie, that they exceede all paine due for thoſe that nowe be living, and eſpecially for the merite of Chriſt. This is the teſtimonie of Sylveſter, and Aquinas their angelicall Doctor proceedeth further, and ſayeth thus:

Tho. Aquinas in ſupplem. quæſt. 25. art. primo.

Chriſtus poterat relaxare, ergo & Paulus potuit, ergo & Papa poteſt, qui non eſt minoris poteſtatis in Eccleſia, quàm Paulus fuit.

Chriſt could pardon, therefore Paul could pardon, therefore the Pope alſo can pardon: as who is of no meaner authoritie in the Church, then Paul him ſelfe was. So then *à primo ad ultimum* by Aquinas his doctrine, the Pope can doe as much as Chriſt. He can make the deafe to heare, the dumbe to ſpeake, the lame to walke, the blinde to ſee, and the dead to ariſe to life: which I muſt firſt ſee, before I beleeve it, howſoever their holy Aquinas write: and yet ſhould this follow neceſſarily, if Aquinas his reaſon were good. And doubtleſſe, this which Aquinas here attributeth to the Pope, is not farre from the pecuhar marke of Antichriſt, but I will not nowe ſtande upon that point. We ſee evidently the foundation of Popiſh pardons, confeſſed by the beſt learned Romiſh doctors. which manner of eſtabliſhing popiſh pardons, to be blaſphemous and derogatorie to the blood of Chriſt, I proove many and ſundrie wayes. Firſt, by the teſtimonie of holy writte.

The Popes power as great as Chriſtes.

Advocatum

Advocatum habemus apud Patrem Iesum Christum iustum, & ipse est propitiatio pro peccatis nostris. 1.Iohan.2.2.

VVe have an Advocate with the Father Iesus Christ the iust, and he is the propitiation for our sinnes. And as it is said more significantly in the Greeke, Ἱλασμὸς ἐστιν περὶ τῶν ἁμαρτιῶν. He is the attonement and reconciliation for our sinnes: it is he, through whome we are accepted of God. Of him onely saide the voyce from heaven, This is my beloved Sonne, ἐν ᾧ εὐδόκησα, in whome I am well pleased. Matth.3.17. Againe,

Si autem in luce ambulemus, sicut ipse est in luce, societatem habemus ad invicem, & sanguis Iesu Christi Filij eius emundat nos ab omni peccato. 1.Iohan.1.7,8.

If we walke in the light, as he is in the light, we have fellowshippe one with another, and the blood of Iesus Christ doeth cleanse us from all sinne. Againe,

Vna oblatione consummavit in sempiternum sanctificatos. Heb.10.14.

VVith one onely oblation hath he consummate for ever, those that are sanctified. Againe,

Ego Dominus Deus tuus ex terra Aegypti, & Deum absq; me nescies, & salvator non est praeter me, Osee.13.4.

I am the Lord thy God, which brought thee out of the land of Egypt, and thou shalt knowe no God without me, and there is no Saviour but my selfe. Againe,

Ego sum, Ego sum ipse, qui deleo iniquitates tuas propter me. Esa.43.25.

I, even I am he, that blot out thine iniquities for mine owne sake. VVhich is most significantly uttered in the Hebrewe phrase.

אנכי אנכי הוא מחה פשעיך למעני׃

I, even I mine owne selfe wipe away, and utterly destroy thy rebellious transgressions, for none other cause but for mine owne sake. Againe,

Ipse vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. Esa.53.5.

He was wounded for our iniquities, he was torne for our offences. By which manifold places of holy Scripture it is evident, that Christ did both merite eternall glorie for us, and also did offer to his Father eternall satisfaction for our sinnes. VVhich S. Augustine declareth finely, in briefe and pithie wordes.

Dominus noster Iesus Christus mori venit, peccare non venit, communicando nobiscum sine culpa pœnam, & culpam solvit & pœnam. Augustin. de tempor. Tom.10.

Our Lord Iesus came to die, he came not to sinne, communicating paine with us without sinne, he clensed both the sinne, and the paine of sinne. I proove the same secondly by the evident testimonies of the Popes owne Doctors, becausse no better arguments can possibly be alledged against them, then such as them selves have made and approved. Angelus writeth thus:

Angelus de indulgent. Par.9.

Communis opinio tam Theologorum, quàm Canonistarum tenet, quòd indulgentia sunt ex abundantia meritorum, quæ ultra mensuram demeritorum suorum sancti sustinuerunt, & Christus: sed ego teneo cùm Francisco de Mayrone, quòd cùm merita sanctorum sint ultra condignum remunerata à Deo, & sic exhausta, quòd solùm dantur ex merito Christi, & passionis eius.

Mayro in 4. sent. dist. 19.

The common opinion aswell of Divines as of Canonistes, holdeth that pardons be graunted of the abundant merits, which Christ and his Saintes here suffered, farre above the measure of their demerits: but I (saith Angelus) hold with Frauncis Mayro, that since God hath remunerated the merits of his Saintes above their condigne deserts, and so they are exhaust, nothing remaining unrewarded, that pardons onely are given of the merite of Christ, and of his passion. Durandus also a famous popish Doctor, holdeth the selfe same opinion with Angelus: for albeit he admitteth the treasure of Christ, yet doeth he denie the treasure and supererogations of Saintes: and that, becausse as Angelus and Mayro teach, Saints have received remuneration farre above their desertes: which opinion of Durandus, Angelus, and Mayro, S. Paul confirmeth in his Epistle to the Romanes, in these wordes.

Durand. in 4. sent. dist. 20.

Rom. Cap. 8. vers. 18.

Λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ, πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. For I count, that the afflictions of this present time are not worthie of the future glorie, which shall be revealed towardes us: in which wordes, the Apostle confuteth manifestly that fooliish distinction of the Papistes, unto which they flee as to an holy sanctuarie, so often as they feele them selves galled in defence of the Popes pardons. They say forsooth, that Saintes have received full remuneration as their workes be meritorious, but not as they be satisfactorie, or penall. Saint Paul (I say) reprooveth this their vaine and ungrounded distinction, by the worde (παθήματα) passions, afflictions, or penalties. for he saith, not the merits of this time, but the passions of this time, and that those passions of ours are unworthie of the glorie to come: which point Durandus, Mayro, and Angelus perceived right well, and therefore would not in any wise admit the treasure of Saintes, though they were great Papistes all three. Their owne popish

Marke well the word Passions.

popish glosse confesseth the same in the comment vpon the text rehearsed, to wit, that our passions or satisfactions (as papistes terme them,) are not worthy *si districte nobiscũ ageretur*, if God should deale with vs according to iustice. But as the said glosse addeth wisely, *facit spiritus quod merita non possunt*, the holie ghost supplieth that which wanteth in our merits. And their great clarke Nicolaus *Lyranus* can not denie the same, for these be his words:

Glossa interlin. ibidem.

Lyranus in cap. 8. ad Rõ.

Ratio consistit in hoc, quod præmium excedit incomparabiliter meritum nostrum in tolerantia passionum, propter quod patienter sunt meritò tolerandæ.

The reason saith Lyra, for vvhich the apostle mooueth vs to beare patientlie the afflictions of this vvorld, consisteth chieflie in this, that the reward which God vvill bestovv on vs, doth infinitely exceed the worthinesse of our afflictions, or the condignitie of our passions: and for that respect, wee ought vvorthilie to endure them with patience. Neuertheless, Lyra vvould gladly haue our worke to bee meritorious, and for that end he distinguisheth them as they proceed of free wil, and as the holie Ghost worketh them, these are his words:

Lyranus vbi supra.

Sciendum tamen, quod passiones istæ dupliciter possunt considerari. vno modo vt acceptantur à libero arbitrio, & sic loquitur hic apostolus. alio modo, prout spiritus sanctus mouens liberum arbitrium, est huius acceptionis principium: & sic est meritum de condigno, quia principium meriti est eiusdem dignitatis cum præmio.

VVe must know for all this saith Lyra, that our afflictions may be considered two waies: one way, as they are accepted and receiued from our free will: and so the apostle speaketh, when he saith, they be vnworthie. Another way, as the holie ghost mooving our free will, is the beginning of this acceptation. And so there is merite of condignitie, because the beginning of merite, is of the same dignitie with the rewarde. These are the wordes of Lyra, cited with all advantage for that cause, that he being once directly & fullie confuted, all other papistes may be confuted in him: as who doubtles, being all ioined in one, can say no more then he hath done, in behalfe of their merites and supererogations. I therefore say first, that Saint Paul affirmeth with me, that our afflictions or passions are not worthie the glorie of heaven.

Note well the confutatiõ of Lyra his distinction.

1

I say secondly, that Lyra himselfe graunteth so much, as his owne woords alreadie alleadged do witnesse.

2

I say thirdly, that their glosse is on my side.

3

I say fourthly, that if al were granted vvhich *Lyra* saith, yet would it little or nothing helpe his purpose.

4

For first, our passions are no way ours, but as they proceede from our

1

our free vvill: omnis enim actio humana est voluntaria: yea so voluntarie, that as Saint Augustine truely saith: if it were not voluntarie, it should not be mans: and yet our afflictions or passions considered, as they proceed from our free will, are not worthie of the glorie to come by Lyraes owne graunt. Againe, when the holie ghost, and man worke both one and the same acte: that which the holie ghost doth, can no more be reputed mans act, then that which man doth can be demed Gods acte. But so it is, that that which mā doth can not be demed the holie ghosts deede: ergo neither that which doth the holie ghost, can be demed mans deed. The assumption wherein consisteth the difficultie, (if there be any at all,) is proved by mans sinfull actions. For the most cruell and wicked fact that can bee imagined, is not done vvithout the concourse of the holy ghost, as all learned papistes doe and must confesse: and yet are mans sinfull actes so farre from being deemed Gods actes, as the deformities and irregularities thereof bee onely mans, and neuer Gods: and yet doth God concurre more to those vvicked actes, in that he is the principall agent of the real and positiue entities of the same, then man doth or can concurre to anie act of Gods: that is to say, to any good act that hee himselfe doth. For as S. Iames saith, euerie good thing that man doth, is of God,

Iacobi 1. v. 17

Thirdlie, because great absurdities do follow vpon this opinion, to wit, that many sinnes freelie remitted and forgiuen in this life, should be punished eternallie in the vvorld to come. greater then vvhich, no absurditie can be thought vpon. the reason of the consequent is yeelded by Thomas Aquinas, Dionisius Carthusianus, Dionysius Areopagita, and others. VVho all do hold, (neither is holy writ dissonant to their opinion,) that the deuils concurre if not to all, yet to the greater part of sinnes, committed in this life by sinfull mortall men: vvhereupon I inferre first, that the Deuils sinnes are mans, and mans sinnes the Deuils: if Lyraes distinction vvere of force the reason of the consequence is euident, because the deuill and man doe both one and the selfe same acte.

Aquinas, p. 3. q. 114. ar. 3. ad 3. Dionys. Carthus. lib. 1. orthod fid. ar. 156. Areop. de diuin. nominib. apud Carthus.

I inferre secondlie, that the sinnes forgiuen to penitent sinners in this life, are punished in the Deuils world vvithout ende. For vvhat replie so euer the adversary can make, or vvhat euasion so euer he shall vse in this point: the same can I make, and the same shall I vse against himselfe, in the passions and merites of Saintes. Let vvhat papistas vvill, beginne when hee vvill, to make triall thereof: For no effectuall disparitie doubtlesse, can euer bee yeelded in that behalfe.

Another absurditie is, that God should hereby bee the author or partaker of sinne. The reason hereof is euident, because as mans actes be meritorious, for that God concurreth to them: in like

like maner Gods actes must bee demeritorious, for that man concurreth to the same. For God and man concurre no lesse to that selfe same act, vvhich is sinne: then they doe to that acte, vvhich the papistes terme of condigne merite. that there is no comparison betvvene mans deserts and glorie eternall, Saint Bede shevveth pithilie and plainelie in these vvords:

Bedain c.8.ad Rom.

Ipse dicit qui patiebatur & sciebat pro quo nomine patiebatur, & quo fructu patiebatur: non sunt condigne passiones huius temporis ad futuram gloriam, quæ revelabitur in nobis. appendo quod patior, contra id quod spero, hoc sentio: illud credo, & tamen plus valet quod credo, quam quod sentio.

He saith, vvho suffered, and vvho knevv for vvhose sake he suffered, & vvith vvhat fruit hee suffered: the sufferings of this life are not vvorthie of the future glorie, vvhich shall be reuealed in vs. I vveigh in the ballance that vvhich I suffer, against that vvhich I hope for: this I feele; that I beleeue, and yet that is of more force vvhich I beleeue, then that vvhich I feele. yea, as their o vvne durand telleth thē, Christ himselfe could not satisfy in rigore iustitiæ as he vvas man, but only in respect of hipostaticall vnion: & therfore is it impossible that satisfaction of pure man, I say of corrupt and sinful man, shall any way be equi v alent or perfect: for as the popes deare monke Dominicus Soto granteth:

Durand.in 3. sent.dist. 20.& in 4. d.15.

Soto de nat. & grat.lib. 3. c.6.

Perfecta satisfactio est illa, cuius valor & pretium totum emanat a debitore, nulla vel preueniente vel interueniente gratia creditoris: taliter vt sit reddito æquiualens eis alias indebiti voluntaria.

Perfect satisfaction is that, vvhose valoure and price vvholly proceedeth from the debtour, vvithout either preuenting or interventing grace of the creditour: so as the reddition be of that, vvhich is equivalent and not othervvise due. This is truelie said of Soto, vvhich Aristoteles perceiued by very natural discours, teaching that vve cānot make condigne satisfaction to God and our parents. In the description of our Frier Soto, v ve haue to note 4. things. First, that the valour of satisfaction must proceed vvholy from the debtour. Secondly, that ther must be no preuenting or interventing grace of the creditor. Thirdlie, that there must be equiualent restitution. Fourthly, that that equivalent reddition must be a worke, othervvise not due. which four vvhen any papist in the vvorld, can proue to be in any satisfaction made by pure man, (neither shall the popes holines be excepted,) I vvil be a papist once againe. For our satisfaction is so vnperfect indeed, as no one of the 4. condicions here required, cā be found and approoued therein. For first, v vhat act soeu er proceedeth from our selves, as of out selues, is lothsom in Gods sight, according to this say-ing of the Prophet:

Arist.lib.8 ethic.cap 7

Esai.c.64.v.6

All our righteousnesse is as a filthie cloute, nothing pure or cleane.

2 Secondly, what acte soeuer proceedeth from vs without Gods preuenting grace, cannot possiblie be void of sinne: for as the apostle saith:

2. Cor.3.v.5

Non sumus sufficientes cogitare aliquid a nobis, quasi ex nobis, sed sufficientia nostra ex deo est.

VVe are not able to thinke one good thought of our selues, as of our selues, but all and euerie parte of our sufficiencie is of God.

And againe hee saith:

Nemo potest dicere dominus Iesus, nisi in spiritus sancto.

1 Cor.12.v.4

No man can say Lord Iesu, but by the power of God.

VVee owe of dutie to God, more then possiblie we can euer performe, and therefore can not iustlie, nay therefore can not without the note of intollerable pride, smelling of more then pelagianisme, terme anie of our best workes, a worke not due to God, or a worke of supererrogation. For Christ hath taught vs another lesson:

Luk.cap 7. vers.10.

Cum feceritis omnia quæ precepta sunt vobis, dicite, serui inutiles sumus, quod debuimus facere fecimus.

vvhen yee hane done all thinges which are commaunded you, say, wee are vnprofitable seruants, wee haue done that which we were bound to doe.

4 Fourthly, concerning equivalent satisfaction, their owne angelicall D. Aquinas shall answere them, vvhose wordes are these:

Aquinas in 3.part. q.4. ar. 2. 2m.

Dicendum, quod aliqua satisfactio potest dici dupliciter sufficiens; uno modo perfecte, quia est condigna per quandam adæquationem ad recompensationem culpæ commissæ, & sic hominis puri satisfactio sufficiens esse non potuit pro peccato; alio modo potest dici satisfactio hominis esse sufficiens imperfecte, scilicet secundu acceptationem eius, qui est ea contentus, quamus non sit condigna. Et hoc modo satisfactio puri hominis est sufficiens.

Loe, here is a misterie, for not sufficient is sufficient.

VVe must answere, that satisfaction may be called sufficient two waies: one way perfectly, because it is vvorthie by a certaine adequation or equalitie to the compensation of the fault committed: And so the satisfaction of pure man, can not be sufficient for sinne. Another vvay vnperfectly to vvit, according to his acceptation vvho is content vvith it, although it bee not vvorthie: and this vvay the satisfaction of pure man is sufficient.

This is the answere of Aquinas, vvhose doctrine is confirmed for authen-

authenticall, by papall authoritie. Now marke it well, for Christes love. This great doctour was so busied to defend popish pardons, and the ground or foundation of the same, (which is the supererogation of mans deserts, as we haue heard,) that he had no other shift in the worlde, but to coine a new no distinction of dubble sufficient satisfaction. which distinction for all that, if I doe not proove it to confute and make frustrate it selfe, I will desire no credite of the reader.

Satisfaction (saith Aquinas) may be called sufficient, either because it is indeed sufficient, as which is an equivalent compensation: or it may be called sufficient, not because it is equivalent and sufficient indeed: but because it is accepted and admitted, albeit it be not worthy.

Now what I pray you, can be more foolishly spoken, or more against a mans owne assertion? hee woulde establish a sufficient satisfaction, and yet is enforced to acknowledge a satisfaction not sufficient, but accepted as if it were sufficient. which is the verie same that I would never denie, and which overthroweth all popish doctrine: For it prooveth in deed, that no workes of the regenerate are good and without sinne, though they be accepted and imputed for good and without sinne: and consequently, if the papistes woulde be constant in their owne doctrine, wee and they woulde soone agree. But what? doeth not our holy father the pope tell us, that though Christ pardon a penitent sinner, yet must he suffer temporall paine in purgatorie, and so to need the popes pardons? yes doubtlesse as you haue heard, and the pope and papists glory in the same. And yet this notwithstanding, if a man can get a plenarie pardon from the pope for the houre of his death, he shall come to heaven with all speed, and never once enter in at purgatorie gates If any credit not my wordes, let him yet credit their doctour Sylvester, who writeth in this manner: Sylvest. de indulg. par. 33.

Qui plenariam indulgentiam rite assecutus est, si eo instanti moreretur, evolaret statim ad cælum.

He that hath lawfully gotten a plenary pardon, if he should die at that instant, should incontinently goe to heaven. The popes pardons then, are so farre from beeing such as they are preached to be: that they doe not onely not yeelde us any remission of paine, but greatly increase our paine when wee beleeve them: as vvhich derogate no little from Christes pasion, and from the veritie of his sacred vvorde. For indeede saintes can no more satisfie for us, then they can merite for us: and yet dareth not Dominicus Soto avouch their merites for us, though he be the popes doctor deare. For which cause vvisely and gravely saith Augustine: Soto in 4. sent. d. 21. q. 1. ar. 2. prope finem.

Aug. lib. 9. confess. ca. 13. *Væ etiam laudabili vitæ hominum, si remota misericordia discutias eam.*

VVoe euen to the laudable life of men: if thou discusse and examine it, thy mercie set apart. which thing their owne frier Iohn de Combis did well perceiue, when in his Theologicall abridgement he affirmeth it to be a maxime with God, euer to reward us aboue our well doings, and to punish us lesse then our euill demerits. His wordes be these:

Io. de Combis lib. 5. theol. verit. cap. 11. *Et hoc patet quia Deus semper remunerat supra meritum, sicut punit citra condignum.*

And this is euident, because God euer rewardeth aboue our merites, and punisheth us lesse then we be worthy. so then wee see it manifest, that euen by popish doctrine, there is no place for popish pardons.

The sixt Conclusion.

POpes usually giue many pardons, affirming most impudently in the same, that whosoeuer shall pray in such maner, say masse ouer such reliques, visite such a Church, or contribute so much to such an end, shall deliuer a soule from purgatorie. which kinde of pardons, Pope Gregorie graunted often during my abode at Rome: as to the bishop of Rosse, in the behalfe of the Scottish Queene: to Stukeley, for the trecherous practises he should haue contrived against England: to Alphonsus the Iesuite, for the successe of English complots, and such like. This notwithstanding, these solemne and glorious pardons be nothing els, but mere fabulous and lying graunts.

For first, there is no purgatorie after this life as shall be prooued hereafter, and consequently the pope can deliver no soule from thence, though he graunt never so many pardons.

Mat. 16. v. 19. Secondly, because to giue pardons is an act of Iurisdiction, as appeareth by the Scripture which they alledge, and consequently that act can not be exercised but upon the popes subiects, and therfore not upon the soules in purgatorie, who are exempt from his iurisdiction. All which their owne schoole doctour Richardus de Mediavilla prooveth out of their canon-law in these wordes:

Richard. de Mediavilla in 4. sent. dist. 3. q. 3. dist. apud mag. 20. extra de pe. & re. *Indulgentiæ non prosunt illis qui non sunt de iurisdictione illius qui eas concessit, extra de pe. & re. illi autem qui sunt in purgatorio, non sunt sub iurisdictione prælatorum Ecclesiæ, quod satis datur intelligi, cum dixit dominus Petro: quodcunq; solveris super terram. addendo enim super terram, videtur referre collationem huius potestatis tantum supervivientes hac vita mortali.*

Pardons

Pardons do not profit them, vvho are not of his iurisdictiō that granteth them: but they vvho are in purgatorie, bee not vnder the iurisdiction of our prelates of the church. vvhich is sufficiently giuen to be vnderstood, vvhen our Lord said to Peter: (vvhatsoeuer thou shalt bind vpon earth:) for adding vpon earth, he seemeth to referre and extend this povver, onlie to the liuing here on earth. Novv, if answere be made as is vsed by the vviser sort of papistes, that the pope pardoneth in purgatory onelie by vvay of suffrage, then doe I reply, that that is *petitio principij*, and that that kind of pardoning is vncertaine and fallible, and so still I haue my purpose. For the preachers of the pardons, and the pardons also tell vs: that vvhosoeuer visiteth such a church, saith masse at such an aultar, or contributeth to such an ende, shall deliuer a soule from purgatorie. and yet by vvay of suffrage no such thing can bee assured, no more then vvhen an other devoute papist shall offer vp his prayers for them. vvhich thing seemed so to trouble Bellarminus, that in his written dictates hee knovveth not vvell vvhat to holde or vvrite, concerning romish pardons. Thirdly, because the pope can not applie Christs satisfaction more effectuallie to them by his pardoning, then the same is applied to them by the saying of masse, as vvhich by popish religion is the selfe same sacrifice reallie, that vvas offered vpon the crosse: and yet doth no papist saye or thinke that our saying of masse, can or vvil deliuer his friends soule from purgatory. For othervvise, there vvould not be so many masses said so many times for the selfe same persons, as hath beene and is daily seen, amongst the papists. For to this end doe they celebrate and obserue yerely anniuersaries, for soules departed 10. 20. 30. 40. 60. yeares before. vvhich the pope, cardinals, and monkes had taught the people to frequent, as most necessarie for their friends soules in purgatorie. Fourthly, because it cannot be proued, that after God hath pardoned our sinnes and the eternall paine due for the same, there still remaineth some temporal paine, remissible by the popes pardons. Fiftly, because al the three thinges required of papistes in popish pardoning, are most firm, certaine, and readie, in the soules of purgatorie: to vvit, auctoritie in thhe giuer, charitie in the receiuer, and the cause of pietie. For first, the soules of purgatorie bee in charitie, as all papistes confesse: as vvho othervvise, could neuer be saued.

2 Secondly, it is mere crueltie not to helpe the faithful in such vvofull case. Thirdlie, if they denie the popes auctoritie, I vvill vvillinglie denie it vvith them: though he accurse me as hee hath alreadie done, for my paines. For I nothing doubt, but God of his great mercie vvill conuert his curse, to my greater ioy and blisse. And here, because the Seminaries neuer ceasse to boast in corners amongest the simple: that none in this realme dareth to dis-

pute with them, I offer publique disputation with what seminarie in England soeuer he be, no one or other excepted who soeuer: so it may stand vvith the honourable licence and good liking of higher powers, whose mindes I am of dutie bound to obay in that behalfe. For I nothing doubt, if my option may bee graunted: but that it will tend to the glorie of God, the service of my soveraigne, the honour of my countrie, the edification of the auditours, and the comfort of myne owne soule. The reason is, for that I know verie sufficientlie, the foundations, groundes, auctorities, and reasons, of both sides: and vvithal behold as in a glasse of christall, the euident confutation of all whatsoeuer, can possibly bee said in defense of papistrie: which if I had not first seene, I had neuer departed from popish doctrine.

The 7. Conclusion.

IF the popes pardons be not of so great force, and worth so much as they are said and preached to be: then is the popes religion vaine, and of no credite at all. This proposition both is and must be graunted of all papistes, if they will defend their now professed Romish religion. Thomas Aquinas (whose doctrine and bookes divers popes haue approoved for good and godly,) writeth thus:

Aquin. in supplement. 3. part. q. 25. art. 2. in corpore.

Ecclesia prædicando indulgentias non mentitur, & ita tantum valent quantum prædicantur: sicut enim dicit Augustinus, si in sacra Scriptura deprehenditur aliquid falsitatis, iam robur authoritatis sacræ Scripturæ perit. Et similiter si in prædicatione ecclesiæ aliqua falsitas deprehenderetur, non essent documenta Ecclesiæ alicuius authoritatis ad roborandam fidem.

The Church preaching pardons doth not lie, and so they are worth no lesse then they are preached. For as Augustine saith, if in holy Scripture any falshood be found, euen then the full authoritie of holy scripture perisheth utterly. And in like manner, if in the preaching of the Church any falshood should be found, the doctrine of the Church shoulde not be of any force to establish our faith. These are the wordes of their canonized saint and renowmed doctour Aquinas, which shewe unto us so plainely, as more plainely nothing can be told: that if the Church of Rome erre in any one point, as in giving pardons or such like, then must we giue no credit to it in other pointes of religion. Neither is this the opinion of Aquinas onely, but their other great Thomist Dominicus Soto singeth the same song.

These

Theſe be his wordes:

Alij dixerunt indulgentias nihil prorſus valere, niſi quantum unuſquiſque devotione ſua faciendo quod indulgentia præcipit, mæretur. Attamen iſti ſeu blaſphemi non ſunt audiendi, ſanè qui authoritatem Eccleſiæ infringunt: ſi enim de hac re nos Eccleſia ſeduceret, nulla ei eſſet in reliquis adhibenda fides. Soto in 4. ſent. diſt. 21. q. 2. art. 1.

Some ſaid that pardons were no more woorth at all, then every man doeth merite by his owne devotion. But theſe fellowes are to be reiected as blaſphemous, becauſe they infringe the authoritie of the Church: for if the Church ſhould in this point ſeduce us, then were there no credite to be given unto it in other pointes. Theſe are the expreſſe wordes of the Popes owne and beſt Doctors, Aquinas, and Soto: whoſe teſtimonies, with that which is ſaid in other concluſions: diſable altogether the authoritie and religion of the Church of Rome. For if the Church of Rome deceive us in her pardons, (as is ſufficiently prooved that ſhe hath done:) then is ſhe not to be credited in other things, as both Aquinas and Soto tell us: whoſe doctrine the pope, yea, ſundry Popes of Rome have confirmed.

THE COROLLARIE.

FIRST therefore, ſince the Popes pardons be fooliſh and repugnant to common ſence: Secondly, ſince the veritie and efficacie of pardons be ſo uncerten, as the beſt learned Papiſtes, can not tell what to ſay or write thereof: Thirdly, ſince to give pardons, as the Pope doeth, is a ſtrange and new thing: as which, neither Chriſt, nor his Apoſtles ever taught or practiſed: Fourthly, ſince the Popes manner of pardoning, (ordinarie popiſh practiſe conſidered) is moſt abſurd: Fiftly, ſince the Popes pardons in Romiſh doctrine, are reputed æquivalent with holy martyrdome: Sixtly, ſince the Popes pardons be not ſuch, nor ſo forcible, as they are preached to be: Seventhly, ſince the foundation of Popiſh pardons, is blaſphemous and derogatorie to Chriſtes paſſion: Eightly, ſince the Pope taketh upon him by his pardons, to deliver ſoules from purgatorie, which he can not perfourme: Nynthly, ſince, Aquinas, Soto, and Sylveſter, his owne renowmed Doctors doe affirme, that if the Pope preach falſely in his pardons, all his other doctrine is falſe and naught: I conclude, that it is a ſufficient motive for me to renounce the Romiſh religion, as falſe, etronious, and pernicious doctrine.

Thus much of the firſt Motive.

THE THIRD CHAPTER: Of the Popes maners, Faith, and Religion.

ALbeit concerning Sanctimonie of life, and honest conversation among men; the learned Papistes will not defend their Popes, whome they use to tearme by name of holinesse: yet do they all persist in this, that none of them can erre in their judiciall decrees, concerning either faith or manners: for better examination whereof, I put downe certaine conclusions.

The 1 Conclusion.

THE lives and manners of Popes have bene most wicked, most notorious, and most scandalous to the world. This conclusion I will onely proove, by the testimonies of great Romish doctors, that so my wordes may be of better credit therein. Heare therefore what Bartholomæus Carranza writeth of them.

Carranza in summa Conc. fol. 354. & fol. 355.

Stephanus Sextus magno odio persecutus est nomen Formosi, cuius & ordinationes omnes rescidit & damnavit: iam enim tunc cæperat Pontificum & virtus & integritas desinere.

Pope Stephanus the sixt persecuted the verie name of Formosus, all whose ordinations, or giving of orders, he disanulled and condemned: for even then beganne, the vertue and integritie of Popes to faile.

Romanus universa acta Stephani improbat & abrogat.

Pope Romanus doeth reproove and abrogate, the whole actes of Pope Stephanus.

Sergius Tertius Formosi nomen prosequitur, cuius corpus humatum truncari capite iussit. Res plena horroris, ut videas quantum degenerabant Pontifices à maioribus suis: ne cui mirum sit, interim si qui abusus & perversæ opiniones in Ecclesiam irrepserunt.

Lo, the Popes owne deare Doctor, can not denie errors to be in the Church of Rome.

Pope Sergius the third doeth persecute the name of Formosus, whose bodie after it was buryed, he commaunded to be beheaded. A thing verie dolefull, that thou mayest see howe much the Popes in these dayes did degenerate from their ancestours: least any marvell if in the meane time, abuses and perverse opinions be crept into the Church.

Iohannes 13. venationibus, magis quàm orationibus vacabat: & multa

multa alia auditu indigna de eo dicuntur.

Pope Iohn the thirteenth was more addicted to hunting, then to prayer: and many other unworthy factes are reported of him. This is the censour of Bartholomæus Carranza, a learned Thomiste, and Dominican Fryer: and therefore hath he not said more against the Popes of Rome, then the force of veritie induced him unto. Platina affirmeth no lesse then Carranza, of the wicked lives of Popes: but I will onely alledge one place or two, omitting all the rest for brevitie sake.

Platina in vita Rom. primi. pag. 147.

Nihil enim aliud hi Pontifices cogitabant, quàm & nomen & dignitatem maiorum suorum extinguere.

For these Popes went about no other matter, but onely howe to extinguish the name and dignitie of their aunceslours. And in another place the said Platina writeth thus:

Platina in vita Sergii 3. pag. 148.

Vide quæso, quantùm isti degenerarunt à maioribus suis, illi enim utpote viri sanctissimi dignitatem ultrò oblatam contemnebant, orationi & doctrinæ christianæ vacantes: hi verò largitione & ambitione pontificatum quærentes, & adepti, posthabito divino cultu, inimicitias non secùs ac sævissimi quidam tyranni inter sese exercebant: suas posteà voluptates securiùs expleturi, cùm nullibi extarent qui eorum vitia coercent.

Behold, I pray thee, how much these bishops doe degenerate from their aunceslours: for they, as most holy men, contemned dignitie offered them, giving them selves to prayer, and Christian doctrine: but these popes, seeking and attaining their popedomes by bribes and ambition, (Gods devine worship set aside,) did exercise enmities among them selves, as most cruell tyrants: thinking after to enioy their pleasures more securely, when there should be none to reproove their vices. Thus saith Platina a very learned Papist, who was *abbreviator Apostolicus* to the church of Rome.

The second Conclusion.

MANY Popes have aspired unto popedome, by most naughty and ungodly meanes. Pope Christophorus the first, shall first beginne this proofe, of whome thus writeth Platina:

Platina in vita Christopheri primi.

Christophorus, cuius patria & cognomentum ob ignobilitatem ignoratur, pontificatum malis artibus adeptus, malè amisit; septimo enim mense dignitate ac meritò ejectus, monasticam vitam unicum calamitosorum refugium obire cogitur.

Pope Christopher, whose countrie and surname by reason of his baseneese is not knowen, came naughtilie by his Popedome, and lost it as naughtily. For before the seventh Moneth was fully expired, he was deprived of his Pontificall

dignitie, and enforced to be a Monke, the sole and onely refuge of all distressed persons. Carranza reporteth this to be true, which Platina hath set downe. Pope Bonifacius the seventh, and Sylvester the second, aspired to their Popedomes by Necromancy, and Diabolicall meanes. Sylvester the third, attained his Popedome by sedition: and Damasus the second, was made Pope by violent meanes, without consent, either of the Clergie, or of the people. This to be so, witnesseth both Platina & Carranza. And Platina addeth these words

Carranza in summa conciliorum, fol. 354.

Platina in vita Sylvestri 3.

Eò enim tum Pontificatus devenerat, ut qui plus largitione & ambitione, non dico sanctitate vitæ & doctrina valeret, is tantummodò dignitatis gradum bonis oppressis & reiectis obtineret, quem morem utinam aliquando non retinuissent nostra tempora.

For to that passe was Popedome now brought, that who so coulde more in giving bribes, and in ambition, (I say not in good life and doctrine,) he onely should have the degree of honour, and good men should be reiected: which custome, would to God, it had never bene in our time kept. And the said Platina saith in another place:

Platina in vita Damasi 2.

Adeò enim inoleverat hic mos, ut iam cuiq; ambitioso liceret, Petri sedem invadere.

For this custome did so increase, that now every ambitious fellow, might invade Peters seat or chaire. Gregorie the fift, was by sedition thrust out of his throne, and Pope Iohn 18 by tyranny occupied the Popedome: so say Carranza and Platina. Yea, Platina proceedeth further, and saith thus:

Carranza ubi supra fol. 355.

Platina in vita Ioan. 18.

Qua quidem beatitudine Ioannes caruit, fur certè in Pontificatu, & latro: non enim ut par fuerat, per ostium intravit.

VVhich happie life Pope Iohn wanted, as who was a thiefe and a robber: for he entred not in by the doore, as he ought to have done. And to be briefe, Pope Bonifacius 8. shall sound the trumpet for the rest, of whom thus writeth Carranza: *Intravit ut vulpes, regnavit ut lupus, mortuus est ut canis.* He entred as a foxe, he reigned as a wolfe, he dyed as a dogge. Thus he did, and thus he lived, after he had gotten his Popedome by deceitfull meanes, as is alreadie prooved.

Carranza ubi supra fol. 369.

The 3. Conclusion.

POPES may not only erre, and hold false opinions, but also become most notorious heretikes, and for their heresies, be deprived of their popedomes. This conclusion may be proved, both by the testimonies of great learned papistes, and also by the flat decrees of many Popes. Dominicus Soto hath these wordes: *Quamvis Papa, ut Papa errare non possit, hoc est, statuere errorem nequeat tanquam articulum fidei, quia spiritus sanctus id non permittet: tamen ut singularis persona errare in fide potest, sicut alia peccata committere.*

Soto in 4 sent. dist. 22. q. 2. art. 2.

Albeit

Albeit the Pope as Pope, can not erre: that is to say, can not set downe any errour as an article of our faith, because the holy Ghost will not that permit: nevertheleſſe, as he is a private perſon, ſo may he erre even in faith, as he may doe other ſinnes: and for ful proofe of this point, only Sylveſter Prieras is ſufficient, who albeit he extol the Popes power above Kings, and Emperours, and Angels in heaven their authoritie; yet doeth he confeſſe, that our holy father the Pope, *in caſu hæreſis*, both may be iudged and depoſed: yea, this point is very manifeſt in many texts of the popiſh Canon-law, for in one place it is thus written:

Sylveſter in Papa. Par. 4.

Oves, quæ ſuo paſtori commiſſæ ſunt, eum nec reprehendere, niſi à fide exorbitaverit, nec ullatenus accuſare poſſunt.

2. Quæſt. 7. cap. Oves.

The ſheepe that are committed to (the Pope) their Paſtor, neither can reproove him, nor any way accuſe him: unleſſe he ſhall ſwarve from the faith. In another place it is ſaid, that though the Pope be never ſo wicked, (though he carry thouſands with himſelfe headlong to hell,) yet muſt no man iudge him, unleſſe he be an heretique.

Diſt. 40. cap. ſi Papa.

Quia cunctos ipſe iudicaturus, à nemine eſt iudicandus, niſi deprehendatur à fide devius. Becauſe (ſaith the Popes lawe) he muſt iudge all, and none iudge him, unleſſe he be found to have forſaken the faith. Ioſephus Angles, in his booke which he dedicated to the Pope himſelfe, confirmeth this matter in theſe wordes:

Ioſeph. Angl. in 4. ſent. part. 2. quæſt. de excommunicat. art. 4. diffic. 1.

Papa hæreticus ut apoſtata, ab univerſali Concilio deponi poteſt: & ratio eſt, quia ſicut nullus poteſt eſſe alicuius religionis prælatus, qui non ſit in illa religione profeſſus: ita neq; poteſt eſſe Papa, ſi fide eccleſiæ careat.

The Pope being an heretike, as alſo an apoſtate, may be depoſed by a generall Councel: and the reaſon is, becauſe as none can be a prelate of any religion, which is not profeſſed in that religion: ſo neither can he be Pope, that holdeth not the faith of the Church.

The 4. Concluſion.

MAny Popes have de facto forſaken the Chriſtian faith, and become flat heretikes. This propoſition, though it ſeeme ſtrange to many, ſhalbe prooved (God willing) effectually, and that by the expreſſe teſtimonies of great popiſh doctors. For it is ſo certen, that Pope Honorius was an heretike, as their eight ſolemne Councel holden at Conſtantinople, can not deny the ſame. Melchior Canus giveth this ſentence of the ſaid Honorius:

8. Conc. Conſtant. act. 7. Canus de locis Theolog. lib. 6. cap. ult.

At Honorium quomodo ab errore vindicabit? quem hæreticum fuiſſe tradit Pſellus in carmine de ſeptem ſynodis, Tharaſius ad ſummos Sacerdotes Antiochiæ, Alexandriæ, Sanctæ urbis, ut ſeptima Synodo act. 3. ſcriptum eſt: Theodoſius cum Synodo ſua Hieroſolymitana, in confeſſione fidei quæ habetur eadem actione 3. Epiphanius reſpondens hereticis in conſpectu Concilij eiuſdem, act. 6. Tota demùm ipſa ſeptima ſynodus actione ultima, & in Epiſtola

ad omnes ſacerdotes & clericos. But howe will (Pighius) deliver pope Honorius from errour? whome to have bene an heretike, witneſſeth *P*ſellus, in his verſes of the ſeven ſynodes: Tharaſius to the patriarks of Antioch, of Alexandria, & of the holy city, as it is written in the 7. Synode: Theodoſius with his Synode at Hieruſalem, in the confeſſion of their faith: Epiphanius anſwering to the heretikes, in the ſight of the ſaid Councell: finally, the ſeventh Synode wholly in the laſt action, and in their Epiſtle to all prieſts & Clergie men. Viguerius holdeth for a conſtant poſition, that pope Anaſtaſius erred in an article of the faith: his wordes be theſe:

Viguerius de virtute fidei. cap. 10. Par. 3. verſ. 13.

Si dicamus, quòd ſummus Pontifex errare poteſt, & in animo ſuo concipere aliquem articulum orthodoxæ fidei contrarium, & etiam priuatim proferre, ut legitur de Anaſtaſio 2. dicendum, quòd ſummus Pontifex, ut priuata perſona errare poteſt, non tamen ut eſt ſummus Pontifex.

If we ſay that the pope may erre, and conceive in his minde ſome article contrarie to the Catholike faith, and pronounce the ſame alſo privately: anſwere muſt be made, that the pope may erre as a private perſon, but not as he is Pope. Nicolaus Lyranus uttereth this matter ſo plainly, as noman can long ſtand in doubt therof: theſe be his words:

As we read of Anaſtaſius.

Lyranus in cap. 16. Matt.

Ex quo patet, quòd Eccleſia non conſiſtit in hominib. ratione poteſtatis, vel dignitatis, eccleſiaſticæ, vel ſecularis, quia multi principes, & ſummi Pontifices, & alij inferiores, inventi ſunt apoſtatasſe à fide: propter quod Eccleſia conſiſtit in illis perſonis, in quibus eſt notitia vera, & confeſſio fidei, & veritatis.

VVhereby it is evident, that the Church doeth not conſiſt in men, by reaſon of power or dignitie, either eccleſiaſticall or ſecular: becauſe many Princes, and Popes, and other of the inferiour ſort, are found to have ſwarved from their faith: for which cauſe the Church conſiſteth in thoſe perſons, in whome there is true knowledge, and confeſſion of the faith, and veritie. Loe, the iudgement of their owne Doctor: not they that ſit in S. Peters chaire, are the true and lawfull ſucceſſours of S. Peter: but they that confeſſe, and preach S. Peters faith and doctrine. VVe therefore impugne nothing in popiſh proceedings, but the ſelfe ſame, which popiſh Doctors reprooved before us: and that in their publique writings, publiſhed to the world.

The 5. Concluſion.

MANY Popes have erred, in their publique doctrine of faith and manners. Pope Iohn the 22. of that name, as witneſſeth Okam, Eraſmus, Alphonſus, Adrianus, & others, taught the people that the ſoules of the iuſt doe not ſee God, before the reſurrection: yea, Gerſon that great popiſh doctor, (who ſometime was Chancellour of Paris,) affirmeth this matter in theſe expreſſe wordes:

Hoc fecit latroni, qui veriſimiliter nondum compleverat pœnitenti-

am pro omnibus peccatis ſuis, qui fuit illa hora propria beatificatus, & vidit Deum facie ad faciem, ſicut Sancti in Paradiſo: propter quod inſuper apparet falſitas doctrinæ Papæ Ioannis 22. Quæ damnata fuit cum ſono buccinarum coram Rege Philippo per Theologos Pariſienſes, & credidit potius theologis Pariſienſibus, quàm curiæ.

Io. Gerſon. in ſer. de paſch. tom. 4.

Of Pope Iohn

This he did to the thiefe, (which by likelihood had not yet accompliſhed penance for all his ſinnes,) who was bleſſed in that very houre, and ſawe God face to face, as doe the Saintes in Paradiſe: by reaſon whereof, further appeareth the falſhood of the doctrine of pope Iohn, which was condemned by the ſound of trumpets before K. Philip by the devines of Paris, & the King beleeved rather the devines of Paris, then the court. In which words, we have to note firſt, 1
that Gerſon avoucheth the thiefe crucified with Chriſt, to have ſeene 1
God face to face in that houre, & ſo to be bleſſed. Secondly, that he reproveth the falſe doctrin of Pope Iohn, Thirdly, that his doctrine was 2
condemned with the ſound of trũpets, in the preſence of the king of 3
France. Fourthly, that the K. gave more credit to the devines of Paris, 4
then to the iudgement of the court of Rome. Fiftly, that neither the 5
K. nor the learned papiſts, did at that time grant ſuch authority to the Pope, as now the pope chalengeth. whreupon it foloweth conſequẽtly, that the pope taught falſe doctrine in a weighty matter of faith: which thing not only Gerſon affirmeth, as you have heard: but Pope Adrian himſelfe teſtifieth the ſame, as recordeth the zealous papiſt Alphonſus in theſe wordes:

Sexta hæreſis docet nullam animam ante diem iudcij eſſe beatam, quũ (ut ait) nulla anima ante illum diem videt Deum. Huius hæreſis auctores ſunt Armeni, eandem etiam tuentur Græci, poſt iſtos ſurrexit Iohannes 22. huius nominis pontifex. Sed ne verbis meis aliquis in hac parte deroget, verba Adriani papæ referam, qui in ſuo 4. ſententiarum in calce cuiuſdẽ queſtionis de Sacramento confirmationis, ita ait: Noviſſimè fertur de Ioanne 22. quòd publicè docuit, declaravit, & ab omnibus teneri mandavit, quod animæ purgatæ ante finale iudicium non habẽt ſtolam, quæ eſt clara & facialis viſio Dei: & univerſitatẽ Pariſienſem ad hoc induxiſſe dicitur, quod nemo in ea poterat gradũ in Theolog. adipiſci, niſi primitus hunc errorẽ iuraſſet ſe defenſurũ, & perpetuòei adhæſurũ. hæc Adrianus.

Alphonſus de Caſtro. lib. 3. adverſus hæreſes prope finem.

The fixt hereſie teacheth no ſoule to be in bliſſe, before the day of iudgement, becauſe (as it ſaith,) no ſoule before that day ſeeth God. The Armenians are the authors of this hereſie, and the Greeks hold 1
the ſame. After theſe roſe up pope Iohn, the 22. of that name. 2
But leaſt any man diſtruſt my wordes in this point, I will recite the 3
words of pope Adrian, who in his 4. book of ſentences in the end of a certaine queſtion of the ſacrament of confirmatiou, ſayeth thus: Laſt of all, it is reported of Pope Iohn the 22. that he publikely

taught, declared, and commanded all men to hold, that the ſoules of the iuſt, before the day of iudgement, haue not the ſtole which is the cleare and facely viſion of God. And he is reported, to haue induced the Vniverſity of Paris to this: that no man could take degree in the ſame, but he that firſt did ſweare to defend this error, and to adheare unto it for ever. Thus ſaith Adrian, who was him ſelfe pope of Rome: and thus reporteth Alphonſus a popiſh Friar. And it will not helpe to ſay, as Bellarminus doeth, in defence of popiſh faith: to wit, that pope Iohn erred as a private man, but not as pope: for that diſtinction doeth not only want a good foundation, whereupon it ſhould be built, but alſo it flatly deſtroyeth the plaine text: the reaſon hereof,
1 is evident to every child. Firſt, becauſe Adrian ſaith, *docuit*, he taught.
2 Secondly, becauſe he ſaith, *publicè*, publikly. Thirdly, becauſe he ſaith,
3 *mandavit*, he commanded al to hold it. Fourthly, becauſe none could
4 be made graduate, which held not this opinion. Fiftly, becauſe every
5 graduate did ſweare to defend it, and to hold it for ever. So then the pope may erre in publike decree of faith, aſwel as an other man. And that, even by the conſent of Adrian, who was pope him ſelfe: yea, who for learning and knowledge, was one of the rareſt popes that ever was at Rome. Canus telleth us, that Gerſon, Almain, & Thomas VValdenſis, do all hold, that the pope may erre, as is ſaid. Pope Celeſtine erred not only as a private man, (but even as pope and publike perſon,) in his publike decree of matrimonie. This to be ſo, witneſſeth the ſaid Alphonſus, in theſe very words: *Cœleſtinum papam erraſſe circa matrimonium fidelium, quorum alter labitur in hæreſim, res eſt omnibus manifeſta. neque hic Cœleſtini error talis fuit, qui ſoli negligentiæ imputari debuit, ita ut illum erraſſe dicamus, velut privatam perſonam, & non ut papam, qui in qualibet re ſeria definienda conſulere debet viros doctos: quoniam huiuſmodi Cœleſtini definitio habebatur in antiquis decretalibus, in cap. laudabilem, titulo de converſ. infidelium: quam ego ipſe vidi, & legi.* That pope Celeſtine erred about matrimonie of the faithful, whereof th'one is fallen into hereſie, is a thing ſo manifeſt, as all men know the ſame: neither was this error of Celeſtine ſuch, as it ought to be imputed to negligence, ſo as we may think him to have erred as a private man, and not as pope, who ought in the decree of every ſerious matter, to aske counſell of learned men: for that definition of Celeſtine was in the old decretals, in the chap. *laudabilem*, and in the title *de converſione infidelium*, which I my ſelfe have ſeene & read. By this aſſertion of Alphonſus, it is cleare that pope Celeſtine erred in the decree of faith. For firſt he ſaith, that Celeſtine erred, not as a private man,
1 but as a pope, & as a publike perſon. Secondly, he called it the decree
2 of a ſerious matter. Thirdly, he termed it a definition, enrolled in the
3 popes decretals. he therfore erred, as a publike perſon, in the publike definition & decree of faith. Pope Nicholas the 1. taught baptiſme given

Alphonſ. lib. 1. cap. 4. adverſ. hæreſes.

Pope Celeſtine.

giuen onely in the name of Christ to bee of force and good, vvhich is not only an errour, but a flat heresie, neither vvil it helpe the papists, to say as Bellar minus doth, that the pope did not define any thing, but onely vttered his ovvne opinion as a priuate doctor. For if they vvil denie the popes publique resolutions set dovvne in their ovvne cannon law, to be decrees, and definitions: they may with as good reason call white blacke, and blacke vvhite, good euill, and euill good: and say the pope cannot erre indeed in their sense. But let vs examine the popes vvords, vvho writeth thus, as is to be seene in their ovvne lavv:

Of pope Nicolas.

A quodam Iudaone scitis vtrum christiano an pagano, multos in patria vestra baptizatos asseritis, & quid de ijs sit agendum consulitis: hi profecto si in nomine S. trinitatis, vel tantum in Christi nomine, sicut in actibus apostolorum legimus baptizati sunt, (vnum quippe idemq; est vt sanctus exponit Ambrosius) constat eos non esse denuo baptizandos.

de consecrat. dist. 4. cap. a quodã Iudæo.

You say, many in your countrey were baptized of a Ievv: but yee knovv not vvhether that Ievv bee a christian or a pagan, & yee aske counsell of me, vvhat is to be done in that case. doubtles they must not be rebaptized, if they vvere baptized either in the name of the holie trinitie, or onely in the name of Christ, as vve read in the actes of the Apostles: for it is all one, as saith S. Ambrose. Bellarminus confesseth this sentence of Nicholas to be false indeede, but he denieth it to be hereticall, because the church, that is, the pope hath not so defined it. VVhich answvere of Bellarminus, doth not defend that prerogatiue in decrees of faith, vvhich the pope chalengeth vnto himselfe,

1 For first, this vvas a publique decree, because the Bulgarians asked the popes iudgement, as appeareth by the vvord (*consulitis*) ye require my counsel.

2 Seeondle, he erred herein, as Bellarminus is enforced to graunt, and consequently in his publique decree.

3 Thirdly, this his decree vvas contrarie to the Gospell, as pope Pelagius defineth in the said canon lavv. & therefore is Bellarminus his destinction friuolous, vvhen he graunteth the popes definition to be false, but not hereticall: as if forsooth an opinon repugnant to christs gospel can not be heretical, vnlesse the popes holines so appoint it.

4 Fourthle, it is enough, that the pope hath erred in his decree of faith, whether they graunt it to be hereticall or no.

5 Fiftly, pope Pelagius, pope Zacharie, and a prouinciall counsell of England holden in time of papistrie, have decreed his sentence to be hereticall. Pope Pelagius hath these wordes:

De consecr. dist. 4 cap. multi.

Multi sunt qui in nomine solummodo christiani, vna etiam mersione

ſe aſſerũt baptizare, euangelicũ vero præceptũ ipſo deo et domino ſaluatore noſtro Ieſu Chriſto tradente, nos admonet in nomine trinitatis, trina etiam merſione, ſanctum baptiſma vnicuiq; tribuere.

There be many that ſay, they baptiſe onely in the name of Chriſt, with one merſion alſo: but the commaundment of the goſpel delivered by God himſelfe, and our ſaviour Ieſus Chriſt, doth adverſiſe vs to baptiſe euety one in the name of the trinitie, vvith three merſions. Pope Zacharie hath theſe words:

De conſecr. diſt. 4. cap. in ſynodo.

In ſynodo Anglorũ decretũ et iudicium firmiſsime præceptũ, et diligenter demõſtatũ eſſe dignoſcitur: vt quicunque ſine invocatione trinitatis merſus fuiſſet, ſacramentũ regenerationis nõ haberet. quod omnino verũ eſt, quia ſi lotus in fõte baptiſmatis quis fuerit ſine inuocatione trinitatis perfectus chriſtianus nõ eſt, niſi in nomine patris, et filij, et ſpiritus ſancti fuerit baptizatus hoc quoq; obſeruari in prædicta ſynodo ſacerdotes voluerũt vt qui vel vnã de trinitate perſonã in baptiſmo nõ nominaret, illud baptiſma eſſe verũ nõ poſſet. quod pro certo verum eſt, quia qui vnã ex ſancta trinitate confeſſus non fuerit, perfectus chriſtianus eſſe non poteſt.

It is wel knowen that it was decreed in a councel of England, and that iudgement was giuen moſt conſtantly, and exactly proued, that whoſoeuer was baptized without the inuocation of the trinitie, hee could not haue the ſacrament of regeneration: which is altogether true: becauſe, if that any ſhalbe waſhed in the fountain of baptiſme, without the iuuocation of the trinitie: he is no perfect chriſtian, vnleſſe he be baptized in the name of the father, & of the ſon, & of the holy ghoſt. This alſo the prieſtes in that ſynod would haue obſerued, that who ſo ſhould omit but one perſon of trinitie in baptiſme, that baptiſm could not be true. which thing is true for certainty: becauſe, he that ſhall not confeſſe one perſon of the trinitie, can not be a perfect chriſtian. by vvhich teſtimonies being not onely of popes, but of engliſh papiſts alſo aſſembled in councel, we haue to note 2. things: the one, that the reſolutiõ of pope Nicholas was a publique decree, & no priuat opiniõ: the other, that his decree was falſe, erroneous, & cõtrary to the goſpel of Chriſt Ieſus. Ioſephus Angles, a learned popiſh Frier, in a booke dedicated to the pope, ſheweth this vvhole matter diſtinctly in theſe words. *Si baptiſmus modo in nomine Chriſti tãtum, vel ſanctiſſima trinitatis implicite conferatur, non erit ſacramentum. definita eſt a Gelaſio papa in canone ſi revera, & in canone ſi multi, vbi dicuntur agere contra præceptum evangelicũ ſic baptizantes, & baptiſmum eſſe reiterandum.* If baptiſme this day be giuẽ in the name of Chriſt only, or in the name of the holy trinitie, but not expreſly, it ſhall not be the ſacrament of baptiſme. this is defined by pope Gelaſius in the canõ *ſi revera*, & in the canon *ſi multi*, where they are ſaid to doe againſt the precept of Chriſts ghoſ-

Ioſephus Angles de forma baptiſmi, ar. 4. cõcluſ. 3.

pel

pel, that baptise in that maner, & that their baptisme must be iterated and done againe. in fine, it is wonderful and almost incredible, what grosse, shamefull, & vnchristian cõstitutions many popes haue made, aswel in decrees of faith as of maners. But I surceasing from recitall of huge numbers, wil content my selfe with onely 3. to wit, Stephanus the 6. Iohn the 9. & Sergius the 3. For first, pope Stephanus made frustrate and of none effect, the orders receiued of pope Formosus his predecessor. but shortly after, pope Iohn disanulled & made frustrate the acts of pope Stephanus, & approued the acts of pope Formosus. yet after all this, pope Sergius vndid againe the acts of pope Formosus, & of pope Iohn, & approved the actes of pope Stephanus the sixt. These shamefull and erroneous constitutions & factes of these three popes are so true, as not onely Baptista Platina, a graue popish historiographer, but Carranza also, yea & Bellarminus himself do al confesse the same. wherin we haue first to consider, that amongst the papists order is an holie sacrament, & impresseth in the receiuer, an indelible character: by vertue wherof once a bishop must euer he a bishop by popish doctrine, how soeuer iurisdiction be taken away: and consequently, since Formosus was once a bishop: to wit, episcopus Portuensis, as saith Platina: and by vertue thereof had their indelible character, and power to giue orders: it was a most manifest errour in faith, and most wicked fact in maners, to decree as pope Stephanus, and pope Sergius did: that orders giuen by pope Formosus were not true orders, but none at all: and thereupon to commaund with the notorious scandall of all the world: that all such as were made priestes by him should take orders againe, as if they had beene of the meere laicall order.

Platina in vitis pontificum.

Argumentum ad hominem.

where is now their character indelibilis?

The 6. Conclusion.

NOt onely the pope as pope may erre in his publique decrees, when he alone defineth matters of faith or maners: but also when hee so defineth, with a prouinciall romish councell. This conclusion is certaine and vndoubtedly true, euen by the testimonies of best learned papistes. And becaus Bellarminus dorh not denie this to be so, I will alleage his words, which be these:

Secunda opinio est, pontificem etiam vt pontificem, posse esse hereticum, & docere hæresim, si ab sũ generali concilio definiat, & de facto aliquando accidisse. hanc opinionem sequitur & tuetur Nilus in suo libro aduersus primatum papæ. eandem sequuti sunt aliquot Parisienses, vt Gerson, & Almain in libris de potestate ecclesiæ, nec non Alphonsus de Castro libro primo, capit 2. contra hæreses, & Adrianus sextus papa in quæstione de confirmatione: qui omnes non in pontifice sed

Bellarminus lib. 4. de Rom. põtifice cap. 2.

in ecclesia, siue in concilio generali tantum, constituunt infallibilitatem dicij de rebus fidei.

Loe the doctrine of the best learned papistes is good, and altogether against the popedom.

2 The second opinion is, that the pope euen as pope, may bee an heretique, and teach heresie: if he define without a generall councell: and that this hath in verie deede sometime chaunced so. this opinion doth Nilus followe and defend, in his booke against the popes primacie. The same opinion haue some of the vniuersitie of Paris followed, as Gerson & Alma in in their books of the churches powver, and of their opinion are also Alphõsus, and pope Adrian: vvho all do not ascribe the infallibilitie of iudgement to the pope, but to the church or to a generall councell onely, in all matters of faith: out of vvhich vvords I note:

1 First, that the pope as pope may erre when he alone decreeth anie matter of faith.

2 I note secondlie, that the pope, as pope may erre, vvhen he defineth anie matter of faith vvithout a generall councell: and consequentlie, that he may erre vvith a prouinciall councell.

3 I note thirdly, that popes as popes, that is as publique persons, haue erred alreadie, and de facto: vvhen they haue decreed vvithout a generall councell.

4 I note fourthlie, that all this is testifyed by foure great learned papistes, vvhereof one vvas pope himselfe.

These testimonies are important, doubtlesse, & verie sufficient to establish my conclusion. But I vvill alleage yet another proofe, so excellent, so evident, and so irrefragable, as more cannot be vvished. The proofe standeth thus.

Pope Stephanus, vvith a councell of all the bishops and priestes of Italie, defined flatlie against rebaptization. vvhich decree of councell vvith the popes assent thereto: Saint Cyprian contemned, after it defending his former opinion constantlie. yea he vvas so far from acknowledging that prerogatiue in popes, vvhich they of latter daies chalenge vnto them selues, that he vvould not take pope Stephanus for his superiour, or to haue anie iurisdiction ouer him, but termed him, *superbum, imperitum, & caeca ac prauamentis*, proud, ignorant, blind, and naughtie, as is euident to such as reade his epistle to Pompeius. Out of vvhich I note:

1 First, that Cyprian vvas an holie martir, & novv a saint in heauen.

2 I note secondly, that he vvas a verie ancient father and a great learned clarke.

3 I note thirdly, that he knevv vvhat the pope and his councell had decreed.

4 I note fourthly, that he iudged a romish coũcel to be of no greater force

force than a Councell African. I note fiftlie, that hee iudged the Councell of Italie to bee of no greater force for the Popes consent, then was the Councell of Afrike for his owne consent. I note sixtlie, that provinciall Councels are of no greater authoritie for the Popes confirmation, than for the confirmation of another bishop: all which pointes are necessarilie deduced, out of Saint Cyprians fact, and writings. And Bellarminus answere hereunto is frivolous, and not worth the rehearsall. The Pope defined not the controversie as a matter of faith (saith Bellarminus) because he did not excommunicate Saint Cyprian: A sweet dish of a messe of mustarde. The Pope utterlie disliking Saint Cyprian his opinion, and deeming it repugnant to Christes Gospell, and for that ende convocating all the Clergie men of Italie, did define the controversie, but not as a matter of faith, saith Bellarminus. The controversie was about rebaptization, which was either flatlie with the Gospell, or flatlie against the same. If it were flatlie with the Gospell, then erred the Pope and his Councell egregiouslie: If it were flatlie against the Gospell, and the Pope decreed it, then decreed he against it, as against a matter of faith, or els opinions against the Gospell are not against faith.

5 6

Bellarm. lib. 4 de Rom. Pont. cap. 7

Bellerminus is confuted.

The Corollarie.

First therefore, since the Popes lives have bene most wicked, most notorious, and scandalous unto the world: secondlie, since Popes have aspired unto their Popedomes by naughtie and ungodlie meanes: thirdlie, since Popes may not onelie erre, and hold false opinions, but also become notorious heretiques, and for their heresies be deprived of their Popedoms: fourthlie, since manie Popes have *de facto* forsaken the Christian faith, and become flat heretiques: fiftlie, since manie Popes have erred in their publike doctrine of faith and manners: sixtlie, since not onelie the Pope, as hee is Pope, may erre in his publike decrees, when hee alone defineth matters of faith and manners, but also when hee so defineth with a provinciall Councell: I conclude, that it is a sufficient motive for me to renounce the Romish religion, as false, erronious, and pernicious doctrine.

1 2 3 4

Thus much of the second motive.

THE FOVRTH CHAPTER.

Of the authoritie of generall Councelles in these our dayes.

I Haue sometymes had the decrees of generall Councelles, aswel latter as former in great admiration, thinking them the determinations and resolutions of the holy Ghost: but of late yeares I have changed my opinion upon sundrie waightie motives, the chiefest whereof I will set downe by way of conclusions.

The first Conclusion.

THe decrees of generall Councels in these latter dayes, are nothing els but a meere mockerie and sophisticall subtiltie, to deceive Gods people withall. For although there be before everie generall Councell, solemne convocation, sumptuous preparation, and chargeable peregrenation: and before the end, long, costlie, and tedious abode, yet neither doe or can the Fathers of the councels determine anie thing there, which the Pope hath not before concluded, sitting in his chaire at home. This may seeme strange unto thee (gentle Reader,) as sometimes it did unto my selfe: but I shall (God willing) unfold the obscuritie with such evident perspicuitie, as never man henceforth can stand in doubt thereof. This shall bee performed, if I proove 4. things: First, if I proove that the decrees of Councels be of no force with papists, unles the Popes Legates consent unto the same. Secondlie, if I proove that though the Popes Legates agree unto the decrees of Councels, yet are the said decrees of no force: if the legates shal consent unto anie one iot, contrarie to the *P*opes appointment. Thirdlie, if I proove that the pope cannot delegate his authoritie, unto the Legates whome he sendeth to the Councell. *F*ourthlie, if I proove that he wil not come to the Councels himselfe, but determine everie thing at home in his chamber. the proofe hereof shall be the flattestimonie of Melchior Canus, a most profounde Schoolman in reasoning, a most reverend Bishop

ſhop in dignitie, a moſt ſound papiſt in opinion and ſometime the chiefeſt and moſt excellent poſſeſſour of Divinitie, in Salmantica. This Canus writeth in this manner:

Si Legatus contra inſtructionem agit, non cenſetur ex poteſtate delegata agere, atq; adeo non eſt, cur eo modo acta ſuperioris auctoritate probata eſſe credantur. Et paulò pòſt: Decreta igitur quæ à Legato contra ſedis Apoſtolicæ traditionem approbentur, non habent Romanæ Eccleſiæ authoritatem, nec aliter ſe habent, quam ſi à Concilio ſine Legatis prodiiſſent. & paulò pòſt Solidam auctoritatem quam in confirmandis & fratribus & dogmatibus Petrus habet, in Legatos transferre non poteſt.

Canus lib. 5 de auctor. Conc, cap. 5

If the Legate doe anie thing contrary to inſtruction given him, hee muſt not be deemed to proceede of power delegate, and ſo there is no cauſe why the pope ſhall be thought to approve the decrees: The decrees therefore, which the Legate ſhall approove againſt tradition of the Church of Rome, have no authoritie from the Church of Rome, neither are they of anie more force, than if they had proceeded from the Councell without conſent of the Legates: The ſound authoritie therefore, which Peter hath in confirming his brethren and decrees, he cannot tranſferre unto his Legates. Theſe are the expreſſe wordes of Canus, that great piller of popiſh doctrine. Out of whoſe wordes I note firſt, that decrees of Councels bee of no force without conſent of the Legates. I note ſecondlie, that the decrees of Councels, even when they have the conſent of the Legates: are yet of no force when the Legates condiſcend to anie thing, againſt the Popes minde. I note thirdlie, that the Pope cannot tranſlate or give his authoritie unto the Legate, and conſequentlie, the Pope greatlie abuſeth the whole world, when he calleth together all biſhops in the Chriſtian world, and yet will allowe nothing that they doe; unles it be the ſame that hee decreeth, in his chaire at home. Now that hee never commeth to Councels in his owne perſon, Bellarminus recordeth in this maner:

To what ends are Councels, when everie thing muſt be as the Pope ſaith at home.

Summus Pontifex nunquam interfuit Conciliis Orientalibus per ſe, &c.

Bellarm. lib. 1 de Conciliis. cap. 9

The Pope was never preſent at the Councels in the Eaſt Church, in his owne perſon: and why was not the Pope preſent at generall Councelles in the Eaſt Church? Bellarminus giveth two reaſons; the one forſooth, becauſe it was not convenient, that the heade ſhould follow the members. The other, becauſe the Emperour would ever ſitte in the higheſt place: which our humble Father the Pope, coulde not endure. Out of whoſe wordes I note two thinges: the one, that the higheſt

Mark what the Popes vaſſal ſaith.

place in Councels, was in olde time reserved to the Emperour: the other, that the Greeke Church did never acknowledge the Popes primacie.

The second Conclusion.

IN these latter dayes since the Pope attained his usurped iurisdiction, generall Councelles are so destitute of the holie Ghostes assistance, (though the Papistes never cease to bragge thereof) that they decree altogether against the holie Ghost. This is manifest by the solemne decrees of the late Councel of Trent, as after due examination will evidentlie appeare. First therefore, the saide Councell decreed flatlie, that to be no matrimonie which was approoved Mattimonie, by the uniforme consent of the auncient Catholike Church, and which is this day perfect Matrimonie by Christes institution. These be the wordes of the Councell,

Conc. Triden. de reformatione. Sess. 8. p. 469.

Qui aliter quam præsente parocho vel alio Sacerdote de ipsius seu ordinarii licentia, & duobus vel tribus testibus matrimonium contrahere attentabunt, eos sancta synodus ad sic contrahendum omnino inhabiles reddit, & huiusmodi contractus irritos & nullos esse decernit presenti decreto.

They that shall goe about to marrie otherwise, than in the presence of the parish Priest, or of some other priest, by his licence, or graunt of the Ordinarie, and with two or three witnesses those the holie Counsell maketh utterlie uncapable of Mariage, and defineth by this present decree, such contracts to be frustrate and of no force. By which words and by which decree we see plainelie, that this day those persons are made uncapable of matrimonie, and their mariage disanulled, whom Christ pronounceth capable, and whose marriage hee approoved. For before this decree of the late Councell of Trent, all papistes in the worlde approoved private and secrete matrimonies, for true and perfect: yea, all learned papistes doe confesse constantlie, such clandestine matrimonies to be true mariages in England, albeit that such contracts be of no force neither in Spaine nor Italie, by their religion. The reason hereof is, because promulgation of the said Tridentine Councels decree was not yet made in England, as appeareth by the first Cannon in the eight section *de reformatione*. This constant opinion of all Divines, the Councell it selfe acknowledged in these wordes,

Behold here the magnificéce of popish Councels.

Conc. Triden. Sess. 8. de reformatione.

Dubitandum non est, clandestina matrimonia libero consensu facta rata & vera esse matrimonia, quandiu Ecclesia ea irrita non fecit.

There is no doubt, but clandestine and secrete matrimonies made with free consent, were perfect and true matrimonies, so long as the Church did not disanull the same. Yea, the Councell of Trent acknowledgeth matri-

matrimonie, to be one of the seven Sacraments of the newe Testament instituted by Christ, and yet accurseth all such as beleeve not the Church of Rome, to have authoritie to dissolve the same. These be the wordes:

Si quis dixerit matrimonium non esse verè & propriè, unum ex septem legis Evangelicæ sacramentis à Christo domino institutum, sed ab hominibus in Ecclesiam invectum, neq; gratiam conferre, anathema sit. Conc. Triden. sess. 8. Can. 1 de matimon.

If anie shall say that matrimonie is not truelie and properlie, one of the seven Sacraments of the Evangelicall law instituted by Christ our Lord, but brought into the Church by men, neither to give grace, accursed be that man. And in another place it hath these wordes,

Si quis dixerit Ecclesiam non potuisse constituere impedimenta matrimonium dirimentia, vel in ijs constituendis errasse, anathema sit. Sess. 8. Can. 4

If anie shal say, that the Church could not appoint impediments which dissolve matrimonie, or that the Church erred in appointing them, accursed be that man. These bee the decrees of the holie Councell of Trent, which, as the Papists beleeue, had the assistance of the holie Ghost, and therefore could not erre. Out of which decrees we have first, that matrimonie is a contract instituted by Christ himselfe: we have secondlie, 1
that it is an holie Sacrament with the Papistes: Wee have thirdlie, that 2
it is now no Sacrament with the Papistes, which by Christs institution is a 3
Sacrament in their religion: We have fourthlie, that matrimonial con- 4
tractes, made without the presence of a Priest: are true and perfect matrimonies, by Christes law and institution: We have fiftlie, that such ma- 5
trimonies, to wit, clandestine, are disanulled and made no matrimonies, by the Pope and his Tridentine Councell. neither will it help to say, as the wiser sort of Papists doeth, that the Councell doeth not unmarie persons alreadie married, but onelie disableth unmaried persons so, as their prohibited marriages cannot be of force. For, first, the Councell pro- 1
nounceth that to be no Mariage, by reason of mans prohibition, which without such prohibition should bee perfect mariage by Christs institution: as is alreadie prooved out of the said Councell. Secondlie, that pro- 2
hibition taketh away the libertie of the Gospell, as which implyeth a negative precept not contained in the law of nature: for as their famous popish doctour *Franciscus à Victoria* writeth,

Lex Evangelica lex libertatis à Christo & Apostolis vocatur, quod solo jure naturali post Evangelium Christiani teneantur, ex omnibus quæ in veteri lege erant. Victoria rele. 7. de matrim. pag. 280.

The lawe of the Gospell is tearmed the lawe of libertie, by Christ and his Apostles: because after the Gospell Christians are bound onelie to the law of nature, concerning all such things as were in the olde Law. Third-

lie, becauſe this to do, is to challenge greater authoritie than Chriſt hath, and to be aboue Chriſt. The reaſon whereof is evident, becauſe an inferiour cannot chaunge the law of his ſuperiour, unleſſe he haue from his ſuperiour commiſsion ſo to doe: which Victoria well obſerued in theſe wordes:

Victor. de poteſt. Papæ. & Concil. relect. 4. ad, S. p. 133

Diſpenſatio in lege ſpectat ſolùm ad legiſlatorem, vel ſuperiorem, vel ad illum cui ſpecialiter commiſerint ipſi.

Diſpenſation in the Law pertaineth onelie to the lawmaker, or to his ſuperiour, or to whome they ſpeciallie graunt commiſsion: If anſwere be made, that the Pope hath ſuch commiſsion: then would I know, whether he received it by word or writing: in the meane ſeaſon the ſaide Victoria telleth the Pope, that he cannot diſpence in the law divine. Theſe be his wordes:

Victor. ubi ſuprà.

Manet ergo concluſio tanquam certa & firma, quod in primo genere præceptorum Concilij, ſcilicet quæ ſunt iuris divini, Papa non poteſt diſpenſare.

The concluſion therefore abideth firme and ſure, that in the firſt kind of preceptes of the Councell: to wit, which are of the lawe divine, the Pope cannot diſpence. And of Victoria his opinion, are Thomas Aquinus, Anthoninus, Sylveſter, Soto, Covarruvias, and all learned papiſtes.

4 Fourthlie, becauſe that which is of more force, to wit, a ſimple vow, doth not diſſolve matrimonie: for if that which is of greater force cannot diſanull matrimonie, much leſſe can that doe it, which is of leſſer force, as both the rule of logick and experience teacheth. Now, that a ſimple vowe is of greater force than the Popes prohibition, cannot be denied: for it is *de iure divino*, as all the Papiſtes confeſſe, and as the Scripture recordeth. And that a ſimple vow doeth not diſſolve matrimonie: Angelus prooveth at large, out of the popiſh Cannon law. Fiftlie, becauſe the Pope or Councell cannot change the eſſence or eſſentiall partes of matrimonie, for ſo ſaith the Tridentine Councell. And if it were otherwiſe, the Pope might make more or fewer Sacraments at his pleaſure: whereuppon it followeth neceſſarilie, that all matrimoniall contractes bee as perfectlie matrimonies this day, as they were in Chriſts time: notwithſtanding the prohibition of the Pope, or of his Councell. For the eſſence and ſubſtantiall partes abiding unaltered and perfect, the matrimonie muſt needes be perfect. Sixtlie, becauſe the Prieſt is meere extrinſecall unto the contract, and therfore cannot neceſſarilie concurre to the eſſentiall conſtitution thereof. The Councell then in this decree, was deſtitute of the holie Ghoſt. The ſaide Councell affirmeth the ſolemne vowe of religion, to diſſolve matrimonie in theſe wordes:

Pſal. 75 Eccl. 5

Angelus de matrimon. imped. 5

5

6

Conc. Triden. de mat. Seſſ. 3. can. 6.

Si quis dixerit matrimonium ratum non conſummatum, per ſolemnem religionis profeſſionem alterius coniugum non dirimi, anathema

thema sit.

If any shall say that matrimonie firme not consummate, is not dissolved by solemne profession of religion of the one partie, accursed be that man. This decree likewise is flat against the holie Ghost: which to be so, I prove by sundrie meanes. The Councell it selfe shall first confute it selfe, when it saith thus:

Matrimonij perpetuum indissolubilemq́, nexum, primus humani generis parens divini spiritus instinctu pronuntiavit, cum dixit: hoc nunc os ex ossib. meis, & caro de carne mea: & paulò post: quod deus coniunxit, homo non separet. The first parent of mankind pronounced by the instinct of the holie Ghost, the perpetuall and indissoluble bond of matrimonie, when he said: this is now bone of my bones, and flesh of my flesh: and a litle after: what therfore God hath coupled together, let no man put asunder: These are the wordes of the Councell: by which wee see evidentlie confessed, even of the Councell: that matrimonie was indissoluble by Gods appointment, before the consummation (as they tearme it,) or before copulation carnall, which is all one. Whereuppon I inferre first, that matrimonie before consummation, or carnall copulation: is indissoluble by the holie Ghosts appointment. I inferre secondlie, that the Councel of Trent dissolveth matrimonie before consummation. I inferre thirdlie, directlie upon the first and second illation: that the decrees of the Councel, are flatlie against the holie Ghost. I inferre fourthlie, that that may trulie be verified of the Pope and his Councel of Trent: which their owne Doctour Victoria foundeth out against them, in these words:

Conc. Triden. Sess. 8. in init.

The Councel that dissolveth, which it confesseth to indissoluble.

Officium Apostolorum Paulus semper vocat ministerium, & certè si quis mandata Christi relaxaret, non se haberet sicut Dei minister, sed sicut æqualis, aut potius superior.

Victor. relect. 4. de potest. Papæ. & Con. ad. 5. Arg. pag. 32

Paule tearmeth the office of the Apostles alwaies ministerie: and doubtlesse, if anie should dissolve Christs commandements, he should not behave himselfe as the minister of God, but as his equall, or rather as his Superiour.

The third Conclusion.

ALthough the Popes of latter yeares take upon them to like or dislike, to proove or disproove the decrees of generall Councels at their pleasures: yet is everie generall Councell above the Pope, yet may everie generall Councell excommunicate, iudge, and depose the Pope, yet may everie generall Councell sette downe lawes and decrees concerning faith and manners: which no Pope hath authoritie, once to alter or change. All which shall be prooved, Gods holie Spirite assisting me, by the flat testimonies and opinions of the best learned

ned Papistes. Victoria writeth in this maner,

Victor. ubi supra. concil. 2. pag. 133.

Si Concilium declarat aliquid esse de fide, aut de iure divino, Papa in hoc nihil potest aliter declarare aut immutare, maximè si tale ius spectet ad fidem vel ad mores Ecclesiæ universalis.

If the Councell declare anie thing to be of faith or of the lawe divine, in this point the Pope can nothing otherwise declare or change: especiallie, if such law appertaine either to faith or maners of the universal Church. Of this opinion are manie other learned papistes, and especiallie, their Angelicall Doctor Thomas Aquinas: that everie generall Councell is above the Pope: great learned papistes affirme constantlie, to wit, Abulensis, Panormitanus, Ioannes Gerson, Almainus, Cardinalis Cameracensis, and Cardinalis Florentinus. Panormitanus argueth out of Pope Gregories wordes, that as the Pope cannot chaunge anie thing in the contentes of the Gospell, so neither can he chaunge anie thing in the decrees of Councels. Yea Ioannes Gerson proceedeth further, and saith, that a generall councel cannot onlie limit the Popes power, so as he can neither dispense nor abrogate the decree of the Conncell: but also that the Councell may upon a reasonable cause, exempt anie man from his iurisdiction. that the Councell may iudge and depose the Pope, as also compell him to appeare, and for his disobedience excommunicate his Holines: The Popes owne deare Friar Iosephus Angles Valentinus, avoucheth in these wordes,

Panorm. in Concil. Basil. num. 18. apud Vict. pag. 139.

Io. Gerson 1. parte tract. 3. apud Vict. pag. 138.

Iosephus in 4. sentent. p. 2. q. de excom. art. 4. diffic. 1. concluf. 3.

Concilium Ecclesiæ potest Papam per excommunicationem compellere, ut redditurus rationem hæresis aut apostasiæ criminis cuius accusatur, compareat, & in his duobus casibus illum excommunicare. patet, quia cum possit in his duobus casibus papam deponere, erit tunc illo superior, & ex consequenti antequam deponatur, per excommunicationem illum ut in iudicio compareat, compellere: aliter enim si non posset Concilium Papam compellere, neq; posset illum iudicare.

A generall Councell may by excommunication compell the Pope to appeare, and to give an acconnt of that heresie or apostacie, whereof he is accused: and in these two cases excommunicate him. The thing is evident, because when it can in these two cases depose the Pope, it shall then be his superiour: and consequentlie, before he be deposed, compell him by excommunication to appeare in iudgement. For otherwise, if the Councell could not compell the Pope, neither could it iudge him. I could alleadge moe like testimonies in this behalfe, but it is needles: because manie expresse textes in the Popes owne cannon lawe, doe witnesse the same: whereof this one of Pope Zozimus may suffice for manie,

25. q 1. cap. contra.

Contra statuta sanctorum Patrum condere aliquid aut immutare,

nec

nec huius quidem ſedis poteſt authoritas.

To make any lawe, or to chaunge any thing againſt the decrees of the holy fathers: this our ſeat of Rome hath no authoritie. Vict. relict. 4. de poteſt. papæ. concl. 20. p. 149.

Victoria ſaith thus:

Bene ſcio quod Pavormitanus, & Gerſon, & Okam defendunt, quod licet appellare a papa ad concilium.

I know right wel, that Pavnormitaine, Gerſon, and Okam doe holde, that vvee may appeale from the pope vnto a generall councell,

Bellarminus graunteth, that albeit Cameracenſis, Gerſon, Almaine, Cuſanus, Pavnormitanus, Florentinus, *A*bulenſis, (who all are great popiſh doctors,) doe differ in the maner, yet doe they all acknowledge the povver of a generall councell, to be greater then the authoritie of the pope.

Theſe be his verie owne words:

Conveniunt tamen in eo omnes, vt doceant eſſe hanc poteſtatem immediatè in eccleſia, & proinde mortuo papa vel depoſito vel nolente adeſſe concilio, concilium non propterea eſſe corpus imperfectum, ſed perfectũ & habere poteſtatẽ papalẽ definiendi de fide, ſanciendi leges, dandi indulgentias &c. ex quib. deducunt concilium eſſe ſupra papam, & poſſe ipſum iudicare, & punire: & idem eſſe quærere, an papa ſit maior concilio, ac ſi quereretur, an pars ſit maior ſuo toto. Bellar. de con. lib. 2. 1. 14.

But they all agree in this, that they teach this power to be immediatly in the church: and therefore when the Pope is dead, or depoſed, or will not come to the councel (as he neuer doth,) that then the councell is not an vnperfect bodie, but perfect, and hath papall power to define matters of faith, to make lawes, to giue pardons, &c. VVhereupon they gather that the councell is aboue the pope, that it can iudge him and puniſh him, and that it is all one to demaunde if the pope be greater then the councell, as if it were aſked if the part be bigger then the whole. The councell of Baſill defined it for an article of our faith, to beleeue that the councell is aboue the pope.

Theſe be the expreſſe words of the councell:

Veritas de poteſtate concilij generalis vniuerſalem eccleſiam repræſentantis ſupra papam & quemlibet alterum, declarata per Conſtantienſe & hoc Baſileenſe generalia concilia, eſt veritas fidei catholicæ. Conc. Baſilen. ſeſſ. 33.

The veritie of the power of a generall councell repreſenting the vniuerſall church aboue the pope, and euerie other perſon declared by the generall councell of Conſtance, and this of Baſil, is the verie truth of the catholike faith. And the councell addeth another clauſe, to wit, that whoſoeuer denieth this veritie obſtinately, is to be reputed for an heretike. In fine, Pope vrbanus ſaith thus: 25. q. 1. cap. unc quidam.

Vbi apertè Dominus vel eius apostoli, & eos sequentes sancti patres sententialiter aliquid definierunt, ibi non novam legem Rom. Pontifex dare, sed potius quod prædicatum est, vsque ad animam & sanguinem confirmare debet.

vvhere our Lord or his apostles haue spoken any thing plainlie, and the holy fathers comming after them, haue defined any thing iudicially, There the bishop of Rome must not make any new lavv, but rather confirme that vvhich is preached, vvith the best bloud in his bodie.

The fourth Conclusion.

GEnerall and popish councels in these daies, are as a nose of waxe, and the decrees therof as vncertaine as the wind.

This conclusion is proved to be such, by the expresse iudgement of great learned papistes.

Bellarminus writeth of councels, in this maner:

Bellar. de concil. lib. 1, cap. 18. *Nos dicimus, concessum episcoporum in concilijs legitimis esse verum iudicum concessum, & eorum decreta & leges necessario sequendas.*

vve say, that the assembly of Bishops in lavvfull councels, is the true assembly of iudges, and that their decrees and lavves must bee followed of necessitie.

But in auother place, the same Bellarminus hath these vvords:

Bellar. lib. 2. de concil. cap. 11. *Dico igitur, concilium illud non posse errare, quod absolutè est generale, & ecclesiam vniversam perfectè representat: eiusmodi autem concilium non est, antequam adsit sententia summi pontificis.*

I say therefore, that that councell cannot erre, which is absolutely generall, and vvhich representeth the vniuersall church perfectly: but such a councell is not before the pope giue his assent. And hee saith againe in the selfe same chapter:

Idem enim est sive pontifex expresse concilium reprobet, sive concilium agat contra pontificis sententiam.

For it is all one, whether the pope expressely disalow the councel, or the councell doe against the popes mind. Now in the first place Bellarminus telleth vs, that bishops are true iudges in the councels, and haue definitiue voices in the same: and that their decrees must needes be followed. But in the other two places he singeth another song. and telleth vs, that though the Pope commeth not in person to the councels, but sendeth his legats in his place: yet are the decrees of such councels of no force, nor to any purpose, vnlesse they bee according to the popes mind. They are therefore as a nose of waze, because, when the bishops haue imploied their whole industrie, when they haue vsed long consultation, when they haue disputed the matter

Flat contradiction in the Iesuite.

ter *pro & contra*: when they haue inuocated the holy ghoſt, and haue with mature deliberation ſet downe cannons, accurſing ſuch as will not obay the ſame: the pope notvvithſtanding ſaith, all this is not worth a ſtravv, as which is contrarie to his opinion, that cannot erre, and ſo of none effect.

For the vncertaintie of the decrees of councels, Bellarm. ſaith thus:

Non poteſt fieri vt aliquando ad finem controuerſiarum deueniatur, niſi detur locus maiori parti ſuffragiorum. Bellarm. de concil. l. 1. c. 21.

It cannot be, that euer an end of controverſies ſhould be made, vnleſſe the greater part of voices bee of force: and he ſaith in another place.

Eſt autem verum decretum concilij quod ſit a maiori parte, alioqui nullum eſſet legitimum concilij decretum, cum ſemper aliqui diſſentiant. Idem' Bellar. li. 2. ca. 11.

For it is the true decree of the councell, vvhich hath the conſent of the greater part: othervviſe there ſhould bee no lavvfull decree made, becauſe euer ſome diſſent.

But Melchior Canus telleth vs another tale, and ſaith in this maner:

Non ita ad, quod in Romanis conceſsionibus fit, plurium apud nos ſententia prævalet: & paulo poſt, nõ enim numero hæc indicantur, ſed pondere. Pondus autem concilijs dat ſummi Pontificis, & gravitas, & auctoritas: quæ ſi adſit centum patres ſatis ſunt, ſin deſit nulli ſunt ſatis, ſint quamlibet plurimi. Canus li. 5. de auct. concilii, cap. 5. p. 164 | Of th popes gravitie and authoritie, ſee at large in the 3. chapter.

Not therfore as in humaine conſents the voices of moe are of force vvith vs: for theſe thinges are not iudged in number, but in weight: and the councels receiue their weight from the grauitie and authoritie of the pope: vvhich if it be once preſent an hundreth fathers are enough, but if it vvant, none are enough, be as manie as they vvill.

Novv ſir, Bellarminus telleth vs, that moe voices in councelles muſt needes be of force: But Canus ſaith, it is not ſo: for bee they manie, be they few, what part the pope liketh ſhall be true.

The decrees therefore of popiſh councels, are as vncertaine as the vvind. For after the fathers of the councels haue faſted long, praied much, conſulted gravely, deliberated maturely, decreed ſoberlie, commaunded ſtrictlye, and accurſed ſeverely: neither others, nor yet themſelues canne tell, what ſhall be of force therein: for all muſt be as pleaſeth the popes holineſſe, & perhaps their decrees will not content his mind.

The fift Conclusion.

NO biſhops can in theſe our daies haue voices in councels, but ſuch as firſt ſweare obedience to the pope, and promiſe to defend his canon law: which thing, though moſt abſurd, is for all that ſo cleare, as Bellarminus cannot denie the ſame.

Bellar. lib. 1. de concil. cap. vltimo.

Theſe be his words.

Iſtud iuramentum non tollit epiſcoporum libertatem, quæ in concilijs neceſſaria eſt. iurant enim ſe fore obedientes ſummo pontifici, quod intelligitur donec pontifex eſt, & dum iubet ea quæ ſecundum deum & ſacros canones iubere poteſt, ſe autem non iurant ſe non aicturos quod ſentiunt in concilio, vel ſe non depoſituros eum ſi hereticum eſſe convincant.

This oth taketh not avvay the libertie of Biſhops, which in councels is neceſſarie. For they ſweare that they vvill bee obedient vnto the pope, which is to be vnderſtood, ſo long as he is pope, and while he commaundeth thoſe thinges, which he may commaund agreeable to God, and to the holie cannons: but they ſweare not, that they will not ſpeake vvhat they thinke in the councell, or that they will not depoſe him if they proove him to bee an heretique.

A point worthie the obſervation.

Thus ſaith Bellarminus, vvhoſe onely teſtimonie is moſt ſufficient in all popiſh affaires, as vvho is the popes ſworne and tenderlye beloued vaſſall: Out of whoſe vvordes for more perſpicuitie, I note.

1 Firſt, that all Cleargie men admited to giue voices in councelles, are ſworne vvholly to obey all the popes conſtitutions.

2 I note ſecondly, that the ſayd perſons are ſworne to beleeue, that the pope cannot erre in his iudiciall decrees of faith or maners: that no councels are of force, vvithout the popes confirmation: that all councels confirmed by him, are approued by the holie ghoſt: that he can excommunicate & depoſe all Emperours, kings, queenes, and biſhops in the chriſtian vvorld, that hee can deliuer by his pardons all ſoules out of purgatorie, and a thouſand like things. For all ſuch matters are conteined in his canons, and conſequentlie in their moſt lamentable oth.

3 I note thirdly, that they are ſvvorne to admit his decrees, vvho as they beleeue, may be an heretique.

4 I note fourthly, that they are ſvvorne to admit his iudgement in all matters of faith, vvhom yet they may iudge and depoſe for hereſie.

I note

5 I note fiftly, that their fundamentall article, in appointing the Pope iudge over all controverſies: is quite overthrowen and turned vpſide downe, in this *Bellarminus* his explication. For when he ſaith, (while he commandeth, &c.) he graunteth every Biſhop freedome to examine and iudge, when the Pope commaundeth things agreeable to God and the Canons. VVhich libertie, if they would conſtantly performe: all true Chriſtians and perfect Catholicks, would agree with them. For none that beleeve rightly in God, will denie obedience to the Pope: when he preacheth and teacheth any thing, agreeable to God and holy Canons. But true Chriſtians finding his canons to be diſholy, and his decrees to be againſt God: thinke as Bellarminus here teacheth them, that they are not bound to obey him. For as an other great learned papiſt Franciſcus à Victoria ſaith profoundly, the vniuſt laws of the Pope doe not binde in conſcience. Theſe are his very words:

The inconſtancie of Popiſh doctrine, is the cauſe of diſſenting from them.

Ego pro certo habeo, quod omnes leges iniuſtæ etiam Papæ, non obligant in foro conſcientiæ.

Victor. relect. 4. de poteſt. Papæ & Concilii propoſ. 17. pag. 157.

I holde it for a conſtant and vndoubted truth, (ſaith the Popes learned Doctour,) that all uniuſt lawes even of the Pope, doe not bind in the Court of conſcience.

The Papiſtes then, who charge us ſo ſtrictly to obey the popes lawes, and withall prohibite us to examine the ſame, doe deny us that libertie, which they take unto them ſelves: and that the Reader may fully underſtand the abomination of the othe, which all popiſh Biſhops ſweare unto the Pope: *I* will here ſet downe the expreſſe wordes thereof, as I finde them in their owne decretals:

Ego N. Epiſcopus, ab hac hora fidelis ero S. Petro, ſanctæq; Romanæ Eccleſiæ, dominoq; meo Papæ N. eiuſq; ſucceſſoribus Canonicè intrãtibus. Sequitur: Papatum Romanæ Eccleſiæ, & regulas ſanctorum patrum, adiutor ero, ad defendendum & retinendum contra omnes homines; ſic me Deus adiuvet, & hæc ſancta Evangelia.

Decret. 1b. 2. tit. 24. cap. 4.

I (Iohn Fiſher,) Biſhop, will be faithfull from hencefoorth to S. Peter, and to the holy Church of Rome, and to my L. (Boniface) the pope, and to his ſucceſſours choſen Canonically: and I will be an helper to defend (againſt all the world,) the popedome, or Papall ſuperioritie, and the rules of the holy fathers; ſo God me helpe, and the holy Goſpell.

Loe here gentle reader, open rebellion is required and by evangelicall othe confirmed, of ſubiectes againſt their ſoveraignes: for the biſhops of euery countrey, are ſubiects to kings of the ſame countrey, and yet doe they ſweare to defend the popes

popes tyrannie, and vsurped iurisdiction, against their naturall dread Soueraignes. For they sweare to defend the popes vsurped authoritie against all people none excepted: which his vsurped authoritie, (as you haue partlie heard, and shall heare more at large in the sixt Chapter following,) extendeth it selfe to the translation of kingdomes, empyres, and regalities.

The Corollarie.

FIrst therefore, since generall counsels in these daies, are nothing else, but a meere subtiltie to deceiue Gods people withal.

2 Secondely, since the said councels decree all together against the holy Ghost.

3 Thirdly, since Popes take vpon them, to approue or disproue councels at their pleasures.

4 Fourthlie, since by popish doctrine, councels can iudge and depose popes.

5 Fiftly, since councels bee as a nose of waxe, and as vncertaine as the vveathercocke.

6 Sixtly, since appeales may be made vnto councels from the Pope, though the pope denie the same.

7 Seauenthly, since the popes doctrine can not be mainteined, but by extorted othes.

I conclude, that it is a sufficient motive for mee to renounce the misn religion, as false, erroneous and pernitious doctrine.

Thus much of the third Motyve.

THE FIFT CHAPTER.

Of the Popes Dispensations

THe enormities in popish dispensations, are such, so great, and so manie: that if I should receite all, time would sooner faile mee then matter wherof to speake. I will therefore at this present content my selfe with some fevv, reseruing the residue till more conuenient time.

The

The 1. Concluſion.

THE pope vſually diſpenſeth vvith profeſſed Monkes, that they may marrie lawfullie: which diſpenſation is not onely againſt the lavve divine with them, but flatlye againſt the Popes owne religion.

In this concluſion, three thinges are to be proued.

1 Firſt, that the pope doth diſpenſe, as is ſaid.

2 Secondly, that his diſpenſation is againſt the law diuine.

3 Thirdly, that it is againſt his owne religion.

For the firſt part, Navarrus writeth in this maner: Navarrus de iuditiis, notab. 3. p. 275

Papa poteſt diſpenſare cum monacho iam profeſſo, vt contrahat matrimonium: imò de facto multi papæ diſpenſarũt. Conſentit ipſe Caietanus, Antoninus, & Paludanus.

The pope may diſpenſe vvith a Monke alreadie profeſſed, that hee may take a wife and marrie: for many popes de facto haue diſpenſed ſo. Caietanus, Antoninus, and Palludanus are of the ſame opinion. For the ſecond point Victoria writeth thus: victor. de poteſt. papæ, relect 4. ad 3. argument. *Multi tenent quod Papa non poteſt diſpenſare in votis, quia diſpenſatio proprie eſt relaxatio iuris. vnde cum ſit de iure diuino, diſpenſatio erit iuris diuini relaxatio, quod ſane ad papam non ſpectat. & vtinam hæc opinio non ſit vera.*

Many hold, that the Pope can not properlie diſpenſe in vowes, becauſe diſpenſation properly is the relaxation of the Lavv. wherevpon ſince a vow is of the law diuine, diſpenſation muſt bee remiſſion of the lavv divine: which thing doubtles belongeth not vnto the Pope: and would to God this opinion were not true.

Loe, this religious Frier is ſo zealouſlie affected towards the popes credite, that he vviſheth the opinion which overthrovveth his practiſe were not true.

And the Popes famous Canoniſt Covarruvias, writeth to the ſame effect in theſe vvords: Covarruvias to. 1 c. 20. par. 11 in med. ipſius col. prima

Nec me latet D. Thomam previa maxima deliberatione aſſerere, Rom. Pontificem non poſſe propria diſpenſatione continentiæ ſolemne Monachorum votum tollere. & paulo poſt: oportet tamen primam opinionem defendere, ne quæ paſsim fiant evertantur omnino.

Neither am I ignorant, that Saint Thomas affirmeth after greate deliberation, that the Biſhoppe of Rome can not vvith his diſpenſation, take away from Monkes their ſolemne vowe of chaſtitie: This notwithſtanding vvee muſte defende the firſt opinion, leſt thoſe things vvhich are practiſed euery where, bee Neceſſitie hath no law, the popes mind muſt be obeied.

The popes doings muſt be defended, becauſe otherwiſe poperie cannot ſtand.

be utterly overthrowne: thus ſaith the great Canoniſt and reverend popiſh biſhop Covatruvias, out of whoſe wordes ſundrie things may be noted worthy the obſervation.

Firſt, that the papiſtes cannot agree about the Popes authority.

Secondly, that great learned papiſtes among whome Thomas Aquinas is one, (whoſe doctrine ſundry Popes haue confirmed,) doe denie the Popes authoritie in the premiſſes.

1

2

3 Thirdly, that the contrary opinion muſt be defended, for the honeſtie and ſafegard of the popes religion.

4 Fourthly, that moſt miſerable is the Popes doctrine, which needeth ſuch poore and beggerly ſhiftes for the maintenance thereof.

5 Fiftly, that the papiſts haue no cauſe ſo to exclaime againſt prieſts mariage, ſince the Pope diſpenſeth with his monkes to marry at their pleaſures. For the mariage of prieſtes is onely prohibited by the Popes law, but the marriage of monkes by the law divine, as the Popes owne deare doctours Victoria and Aquinas tell us.

6 Sixtly, that Aquinas his doctrine, which the Pope hath approoved, confuteth the Popes religion. For the third point, Thomas Aquinas giveth this teſtimony, out of the Popes owne law.

Abdicatio proprietatis ſicut etiam cuſtodia caſtitatis, adeo annexa eſt regulæ monachali, ut contra eã nec ſummus Pontifex poſsit inaulgere.

The renouncing of propertie, as alſo the keeping of chaſtitie, is ſo annexed to the rule of monkes, that the Pope him ſelfe cannot diſpence againſt the ſame: this ſaying of Thomas Aquinas, is found verbatim in the popes canons, *Extra de ſtatu monachorum cum ad monaſterium.*

Extra de ſtatu monachorum cum ad mon.

The 2. Concluſion.

THe Pope often pronounceth matrimony diſſolved by his diſpenſations, which is firme and ſtable by Chriſtes owne inſtitution. The firſt part is prooved by Martinus Navarrus, in theſe words.

Dividitur (matrimonium) ante conſummationem, per diſpenſationem Papæ iuſta de cauſa factum.

Navarr. in enchir. cap. 22. par. 21.

Matrimonie is diſſolved before conſummation, by the popes diſpenſation vpon iuſt cauſe graunted. And a litle after he hath theſe wordes:

Quorum opinio adeo obſervatur, quod etiam ter vel quater ad petitiones conſilio meo antequam in urbem veniſſem oblatas, Paulus 3. & Pius 4. per ſuas diſpenſationes diſſolverunt quædam matrimonia omnino clandeſtina nondum conſummata, in remedium animarum alioquin probabiliter periturarum.

whoſe

whose opinion (he speaketh of the Canonistes who generally are of his owne opinion,) is so observed, that thrise or foure times before my comming to Rome upon petitions made by my advise, Pope Paulus the third and pope Pius the fourth, with their dispensations dissolved certen secret matrimonies not yet consummate, for the safegard of soules which by likelihood woulde otherwise haue perished. And Covarruvias affirmeth Paulus the fourth and Iulius the third, to haue dispensed in like maner: these be his words.

Loe, how readily the Pope displeaseth God, for the pleasure of man.

Nec me latet Paulum quartum summum ecclesiæ Pontificem, Ann. 1558. *hac vsum fuisse dispensatione quibusdam ex causis, quas iustissimas esse idem summus Ecclesiæ præsul existimavit. idem paulo ante Iulius 3. fecerat in eodem matrimonio, cum ecclesiæ vniversali præsideret.*

Covarruvias, tom. 1. cap. 7. par. 4. n. 13. col. 1.

Neither am I ignorant that Pope Paulus the 4. put this dispensation in practise, for certaine causes which the same Pope thought to be most iust. Iulius the third when he was Pope, graunted in like cause the same dispensation.

The second part is prooved, by the vniforme consent of all divines. For Bellarmine saith;

Bellar. lib. 1. c. 5. de matrim. prope finem.

Non autem essentialia matrimonia (ecclesia) vllo modo mutat, aut mutare potest.

But the essentiall partes of Matrimonie, the Church neither doth change, neither can change.

And doubtles if the Church can not doe it, *á fortiori*, the Pope can not doe it, which Bellarmine will not denie, and Victoria doth witnesse no lesse in these words:

Victor. in relect. 4. de potest. papæ & conc. pag. 128. ad primum.

Communis schola theologorum negat maiorem, scilicet quod Papa possit dispensare, sed in contrarium sunt multi doctores Cannonistarum.

The common schoole of Divines denieth the maior, to wit, that the Pope can dispence with matrimonie, but many Cannonists holde the contrarie.

Covarruvias likewise saith thus:

Covarruv. to. 1. par. 2. cap. 7. par. 4. n. 14. in medio.

Tutior ac verior est communis theologorum opinio, quæ probat matrimonium ratum nondum secutâ commixtione carnis & sic non consummatum, minime posse dissolvi Rom. Pontif. dispensatione.

The common opinion of Divines is more safe and true, which prooveth that matrimonie perfected by consent, but not consummate by carnall copulation, can not be dissolved by the Popes dispensation.

And the said Covarruvias addeth these words:

Ipse vero non auderem à communi theologorum sententia discedere.

I my ſelfe truely durſt not forſake the common opinion of deuines. And no marvell: for Chriſt himſelfe putteth the matter out of all doubt, when he ſaith:

Mat.c.19.v.7. *Quod Deus coniunxit homo non ſeparet.*

That which God hath conioined, let no man put aſunder.

And in another place he ſaith thus:

Luc.c.16.v.18 *Omnis qui dimittit vxorem ſuam, & alteram ducit, mœcatur.*

Everie one that putteth away his wife, and marrieth another, committeth adulterie.

And Saint Paul vpon the ſame argument, hath theſe wordes:

1. Cor.7.v.10. *His autem qui matrimonio iuncti ſunt, præcipio non ego ſed Dominus, vxorem a viro non diſcedere, quod ſi diſceſſerit, manere innuptam, aut viro ſuo reconciliari, & vir vxorem non dimittat.*

Thoſe that are married commaund not I, but the Lord, that the wife depart not from her husband: but if ſhee ſhall depart, then to abide vnmarried, or to be reconciled to her husband.

Thus ſaith Chriſt, thus ſaith ſaint Paul, that man and wife ioined by Chriſt, muſt abide during life together, or liue vnmarried, and not be ſeuered by the popes diſpenſation. Neither will it helpe to ſay as Bellarm. doth, & others with him: that Chriſt onely ſpeaketh *de matrimonio conſummato*, and that *matrimonium ratum*, with which the pope diſpenſeth, is not *de iure diuino*: For firſt, if *matrimonium ratum* were not *de iure diuino*: the greateſt popiſh deuines would not denie the popes diſpenſation therein: as who graunt him power ouer all lawes humane.

vvhat an abſurd anſvvere is this?

2 Secondly, Chriſt ſpeaketh abſolutely, and maketh no mention of copularion or popiſh conſumation, vvhich is all one.

3 Thirdly, with papiſtes matrimonie is a deuine ſacrament, and ſo is perfect vvithout carnall copulation.

For as their owne Canus ſaith:

Canus, lib.8. de locis theol. c.5.p.246. *Sanctus ſpiritus & ſacramenti gratia, per coitum non datur.*

The holie ghoſt and grace of ſacrament, is not giuen by copulation.

4 Fourthly, it followeth hereupon, that matrimonie is not fullie perfect in the popiſh Church, becauſe copulation followeth a good while after.

5 Fiftly, becauſe it is abſurd to ſay, that it beginneth to be a ſacramẽt by carnall copulation, and was not a ſacramẽt by the prieſts action.

6 Sixtly, it followeth hereupon, that the marriage betweene the bleſſed Virgin and S. Ioſeph was not perfect matrimonie: For there doubtleſſe wanted popiſh carnall copulation.

7 Seauenthly, it followeth hereupon, that there was not perfect matrimonie betweene Adam and Eue: For their matrimonie was in the

the ſtate of innocencie, and before all carnall copulation.

8 Eightly, becauſe if matrimonie be not *de iure diuino* before copulation: there is no cauſe why both parties agreeing together, may not releaſe the bargaine, and quite diſſolue the contracte. For as the law ſaith: *Quiſque poteſt ſuo iuri cedere*: Euery man may yeelde vp his right: vvhich thing all, both canoniſtes and deuines, admit for good *in ſponſalibus*. Vide Victor. de poteſt. papæ. p. 128. & Soto, in 4. diſt. 27. p. 48.

The 3. Concluſion.

AS the pope pronounceth, that matrimonie diſſolved by vertue of his diſpenſation, vvhich remaineth true and perfect matrimonie by Chriſtes inſtitution: So doth hee likevviſe pronounce by like diſpenſation that to be true and perfect matrimonie, which both by the law deuine, and law of nature, is no matrimonie at all. The former part of this aſſertiue propoſition, is proued in the concluſion going next before. For probation of the ſecond part, I make this ſuppoſall: that the pope hath diſpenſed vvith brothers in the marriages of their brothers vviues, as the vvorld right vvell knoweth to be true.

This ſuppoſall made, I proceed in this manner. The lavv of Moyſes vvas partly iudiciall, partly ceremoniall, and partly morall. The iudiciall and ceremoniall partes vvere abrogate by Chriſtes paſſion, as vvitneſſeth Saint Paule in theſe vvords: *Tranſlato ſacerdotio, neceſſe eſt vt & legis tranſlatio fiat*. Translation of prieſthood being made, there muſt alſo be tranſlation of the lavv: but the morall and part natural is ſtil in force, in ſo much as al Chriſtians are this day bound to keepe the decalogue: notvvithſtanding the tranſlation of the law of Moiſes, euen as vvere the Gentiles before the ſaid lavv vvas giuen. For the gentiles vvere as much bound before the lavv, and we novv after the law: to abſteine from Idolatrie, theft, adulterie, & the reſt, as were the Iews in time of the law. For as Victoria hath wel obſerved, the goſpell is called the law of libertie, becauſe Chriſtians after promulgation of the goſpel, are only bound to the lavv of nature: of all ſuch thinges as are conteined in the old lavv: and all deuines are of the ſame opinion, as vvitneſſeth the ſaid Victoria in theſe vvords: *Receptiſſimum eſt apud omnes theologos, & neceſſarium eſt ita tenere, ex omnibus preceptis veteris legis, ſola moralia integra & firma reſtitiſſem noua lege*. It is a generall opinion approued of all diuines: and it is neceſſarie ſo to hold, that of all precepts in the old law onely morall abode firme & intier in the nevv lavv. Thus then is it plaine, that that part of Moiſes lavv vvhich is moral, or natural, abideth ſtill in full ſtrehgth and vertue. To vvhich I muſt ad two thinges, for the exact and perfect probation of this my third concluſion. Heb. c. 7. v. 12. Victor. de matrim. ſect. 2. relect. 7. p. 280

1 The one, that the lavv of nature is immutable, and indiſpenſable by the power of man: and conſequently, that the pope cannot diſpenſe therevvith. The other, that al the lavves prohibited in the 18. of

Leviticus, eſpeciallly that of marying the brothers wife, are morall and prohibited by the lawe of nature. For the former parte, Victoria writeth in this manner. *In hoc genere decretorum aut Canonum, papa nihil poteſt immutare diſpenſando, & multominus abrogando. Concluſio eſt omnium theologorum abſque controverſia, & poteſt breviter probari, quia ius naturale eſt immutabile, & ut legitur in decretis, naturale ius ſemper permanet.*

Victor. relect. 4 de poteſt. papæ, prop. 1. pag. 126.

In this kinde of decrees or Canons, the Pope can chaunge nothing by diſpenſation, and much leſſe by abrogation. It is the concluſion of all divines without any controverſie, and it may be prooved briefely, becauſe the lawe of nature is immutable, and as it is in the decrees, the lawe of nature abideth alwayes. Thomas Aquinas confirmeth the ſame in theſe wordes:

Sed præcepta decalogi ſunt de iure naturali, ideo nec in eis nec in alijs, prout vim eorum continent, licet alicui homini diſpenſare.

Aquin. in lib. 3. ſent. diſt. 37. art. 4.

But the precepts of the decaloge are of the law of nature, & therefore no man can diſpenſe either with them or with others, that conteine the force thereof. And the Popes famous archbiſhop Antoninus telleth his holineſſe flatly, that his fullneſſe of power doeth in no caſe extend it ſelfe, to the law divine or law of nature. Theſe are his wordes:

Quantum verò ad illa que ſunt de iure naturali vel divino, iuriſdictio ſeu poteſtas papalis non ſe extendit: ſic vero quod iſta poſſit mutare, vel etiam dare eis vim obligandi: & ratio eſt, quia inferior non poteſt mutare leges ſuperioris: deus autem eſt ſuperior ad papã.

Antoninus de poteſt. papæ, part 4. tit. 22. cap. 3. par. 1.

Concerning thoſe things which are of the law of nature, or law divine, iuriſdiction or papall power doth not extend it ſelfe: ſo to wit that the Pope can change theſe things, or giue power obligative unto them: aud the reaſon is, becauſe an inferiour can not change the lawes of his ſuperiour, and God is the Popes ſuperiour. Thus then haue I prooved evidently by the Popes owne doctours, that the Pope can not diſpenſe with the law divine, or with the lawe of nature. It remaineth that I likewiſe proove, the lawes prohibited in Leviticus to be the lawes of nature: and conſequently, indiſpenſable by the power of man. Firſt therefore, it is written in the ſelfe ſame chapter after the prohibition of the ſaid degrees, in this maner. *Nec polluamini in omnibus his, quibus contaminatæ ſunt univerſæ gentes, quas ego ejiciam ante conſpectum veſtrum, & quibus polluta eſt terra, cuius ego ſcelera viſitabo, ut evomat habitatores ſuos.* Be ye not polluted in al theſe things with which all nations are defiled, whom I will caſt out before your ſight, & with which the earth is polluted, whoſe iniquities I will viſite, that it may vomit out the inhabitants thereof. By which words we ſee evidétly, that the breach of theſe lawes was wicked & unlawfull amõg the Gentiles: & cõſequently, that the Gentils

I deeme he be in verie deed.

Levit. 18. 24.

marying

marrying vvithin degrees here prohibited, tranſgreſſed the lavve of nature. For they beeing free from all other lavves, could not bee polluted by the breach of any lavve, ſave onelie of the lawe of nature.

2 Secondly, euerie one knoweth, and can eaſilie diſcerne by naturall diſcourſe, that a brother to marrie his owne ſiſter, is againſt the lavve of nature: and yet doth Thomas Aquinas affirme, that there is like prohibition in affinitie.

His vvords be theſe.

Naturall propinquitie (ſaith he) cometh *alio modo per carnalem copulam, quæ eſt etiam actus naturæ ad generationem ordinatus, & ex hac cauſatur affinitas, quæ quidem impedit matrimonium eiſdem rationibus, quibus & conſanguinitas.* Aquinas in 4. ſent. diſt. 4. ar. 2.

Naturall propinquitie commeth another vvay by carnall copulation, vvhich is an acte of nature ordeined to generation: and of this is cauſed affinitie, vvhich verilie prohibiteth Matrimonie by the ſelfe ſame reaſons by vvhich conſanguinity doth.

3 Thirdlie, becauſe manie late popiſh writers doe affirme the ſame.

Victoria hath theſe vvords:

Aliqui, vt Archiepiſcopus Florent. 3. p. tit. 1. cap. 4. & Palud. in 4. d. 40. Videntur tenere, quod in omnibus gradibus prohibitis in Leuitico, Papa non poſſet diſpenſare. & hoc reputat Silveſter probabilius. Victor. relict. 4. de poteſt. papæ, pag. 129. ad. 2.

Some, as Archbiſhop of Florence, and Paludanus ſeeme to hold that the pope can not diſpenſe, in any of the degrees prohibited in Leviticus: And this opinion Sylveſter thinketh more probable:

4 Fourthly, becauſe the common opinion of the Fathers was, that all degrees prohibited in the ſaid Leviticus, are prohibited now by the lavv devine. VVhich Ioſephus Angles conſtantly avoucheth to be ſo, in theſe vvords.

Duæ ſunt opiniones, prima omnium fere antiquorum, qui affirmabant omnes gradus in Levit. prohibitos, eſſe etiam nunc iure divino prohibitos. Hæc fuit S. Bo. Tho. Ric. & Dur. quibus adhæſit Sylveſter, affirmãs Papam non poſſe diſpenſare in gradibus in Levit. prohibitis. Ioſeph. Angles in 4. S. p. 1. q. 13. ar. 3.

There be twoo opinions:

1 The firſt was of all the olde vvriters ſome fevv excepted, vvho affirmed that all degrees prohibited in *Leviticus*, are novv alſo prohibited by the lavv devine. This vvas the opinion of Saint Bonaventure, of Thomas, of Richardus, and of Durand, vvith

whom Sylvester tooke part, affirming that the pope can not dispense with degrees prohibited in Leviticus.

This then is true not onely by the scriptures, but euen by the testimonie of the popes owne doctors, and by the vniforme consent of approved antiquitie.

Allens words disloyall.

Absurd therefore is Cardinall Allens opinion, and most disloyall are his speeches: when he in his apologie for the seminaries, iustifieth Iames Laborne his opinion against the premisses.

The fourth Conclusion.

THE popes dispensations are as generall as vngodly: his corrupt vassals dailie gaping and expecting, who will aske dispensations for euery iote in the law. This conclusion, though strange to many mens cogitations, shall be proued by the constant assertion of the best learned popish doctor.

Thus therefore writeth Victoria.

Victor. de potest. papæ & conc. relect. 4 p. 19.

Videmus quotidie a Romana curia tam largas, imo omnino tam dissolutas dispẽsationes profectas, vt orbis ferre non possit, non solùm in scandalum pusillorum, sed maiorum.

We see daily so large, yea altogether so dissolute dispensations come from the court of Rome, that the world cannot endure it, neither is that to the scandall onely of the weake, but euen of the perfect sort.

And in another place, the said Victoria saith thus:

Sed clamat experientia in contrarium, & videmus quod nullus quærit dispensationes, quin obtineat.

But experience exclameth to the contrarie: and wee see that no man seeketh for dispensations, but hee atteineth the same.

And in another place he saith thus:

Vbi supra pag. 149.

Ego nullam dispensationem in particulari condemno, sed video duo: primum, quod in fine anni sunt tot dispensationes factæ, vt nescio an sint tot qui legem seruent. Secundo, video quod omnes qui petunt afferunt dispensationes, quos mirum est habere legitimas causas, vt cum eis dispensetur in impedimẽtis matrimonij, & irregularitatis, & in pluralitate beneficiorum.

I condemne no dispensation in particular, but I see two thinges: First, that in the end of the yeare there are so many dispensations gotten, as I know not if so many keepe the law. Secondly, I see all that aske bring dispensations, whom I marvell if they all haue lawfull causes, that they may be dispensed withall, in the impediments of matrimonie, and of irregularitie, and for the pluralitie of spirituall livings.

Loe, for spiritual livings & matrimonie, and such like, dispensations are never denied.

And

And in another place the ſaid Victoria hath theſe words.

Et paulatim adhanc intemperantiam diſpenſationum deventum eſt, & hunc talem ſtatum, vbi nec mala noſtra nec remedia pati poſſumus, & ideo neceſſe eſt aliam rationem excogitare ad conſervandas leges. Da mihi Clementes, Linos, Sylveſtros, & omnia permittam arbitrio eorum. Sed vt nihil grauius dicatur in recentiores pontifices, certe multis partibus ſunt priſcis illis inferiores. Victor. vbi ſupra pag. 151.

By litle and litle wee are brought to theſe inordinate diſpenſations, and to this ſo miſerable ſtate, where we are neither able to endure our owne griefes, nor remedies aſſigned for the ſame. And therefore muſt vve perforce inuent ſome other way, for conſeruation of the lawes. Giue mee Clements, Lines, Silveſters: and I will commit all things vnto their charge. But to ſpeake nothing grieuouſly againſt theſe latter popes: they are doubtleſſe inferiour to popes of old time, by many degrees. I could alleage many other teſtimonies: But this Victoria being of great credit among the papiſtes, is a moſt ſufficient witneſſe in their owne proceedinges.

The Corollarie.

FIrſt therefore, ſince the Pope diſpenſeth vſually with profeſſed monkes, againſt his owne canons, and religion. Mat. cap. vlt. verſ. 9.

2 Secódly, ſince the pope diſſolueth by his diſpenſations, ſuch matrimonies as are indiſſoluble by Chriſtes inſtitution.

3 Thirdly, ſince the pope pronounceth that to be true matrimonie by vertue of his diſpenſation: which both by the law deuine, and law of nature, is no matrimonie at all. Luc. 22. v. 20. Iohn 20. v. 23

4 Fourthly, ſince the pope doth not onely diſſolve Chriſtes law: but alſo turneth his owne lavv vpſide downe, by his vngratious and intollerable diſpenſations. Mat. 28. v. 18.

I conclude, that it is a ſufficient motiue for me to renounce the Romiſh religion, as falſe, erroneous, and pernitious doctrine.

Thus much of the fourth Motyve.

THE

THE SIXTE CHAPTER.

Of the Popes authoritie, and Iurisdiction.

THe papistes boaste, that the pope is Christes vicar generall, that hee hath fulnesse of povver, that all ecclesiasticall iurisdiction is dependent vpon him: that hee canne excommunicate kings, depose kinges, and give their kingdomes vnto others: concerning vvhich pointes, I vvil proceed by way of conclusions.

The first Conclusion.

THe ecclesiasticall povver of all the Apostles, vvas generall ouer all the vvorld, equall with Peters, and the selfe same that Peters vvas.

Christ himselfe proueth this conclusion, when he saith:

Mat.cap. vlt. vers.19. *Data est mihi omnis potestas in cælo & in terra, euntes ergo docete omnes gentes.*

All povver is giuen mee in heauen and in earth: goe therefore and teach all nations.

In an other place hee saith thus:

Luc.22. v. 20. Iohn 20.v.23 *Hoc facite in meam commemorationem.*

Doe this in the remembrance of mee.

And againe thus:

Quorum remiseritis peccata, remittuntur eis.

VVhose sinnes yee shall forgive, are forgiuen them.

And in another place, thus:

Mat.18.v.18. *Amen dico vobis, quæcunque alligaueritis super terram, erunt ligata & in cælo, & quæcunque solueritis super terram, erunt soluta et in cælo:*

Verily I say vnto you, vvhat things soeuer ye shall bind vpon earth, shall be bound also in heaven: and vvhatsoeuer things ye shall loose vpon earth, shalbe loosed also in heauen. All vvhich sayings, Christ spoke and vttered of and to his apostles all, as vvell as to Peter: making them al apostles, as wel as Peter. And as they vvere all apostles as vvel as Peter, so had they all equall povver, not onely of order, but of iurisdiction also: which their Victoria recordeth in these vvords:

Mat.10.v.1. Mark.3 v.14. Luc.6.v.14. Victor. de potest.eccles. relect.2.conc. 3. p.84. *Ad officium Apostolatus, spectat potestas ordinis & iurisdictionis.*

To the office of Apostleship, perteineth both the power of order and

and of iuriſdiction. And S. Cyprian decideth this matter in moſt plaine and evident words, when he ſaith thus:

Loquitur Dominus ad Petrum, Ego dico tibi, quia tu es Petrus, &c. & paulo poſt; *Hoc erant vtiq; & cæteri Apoſtoli quod fuit Petrus, pari conſortio præditi & honoris & poteſtatis, ſed exordium ab vnitate proficiſcitur, vt eccleſia vna monſtretur.* Cypr. de ſimp. prælat. p. 113.

Our Lord ſpeaketh vnto Peter, I ſay vnto thee that thou art Peter, and vpon this rocke will I build my Church, &c. *and a little after*: The ſame were the reſt of the Apoſtles doubtles, that Peter was: endued with equall fellowſhip, both of honour and of power: but the beginning proceedeth from vnitie, that the Church may be ſhewed to be one.

Covarruvias their famous Canoniſt, albeit he would very gladly defend the Popes pretended power, and have onely Peters power ordinarie and independent: yet can he not denie our Saviour Chriſt to have given equall power to all the Apoſtles. Theſe be his very words:

Etenim iuxta catholicorum virorum auctoritates, & communem omnium traditionem, apoſtoli parem ab ipſo Domino Ieſu cum Petro poteſtatem ordinis & iuriſdictionis acceperunt: ita quidem, vt quilibet apoſtolorum æqualem cum Petro habuerit poteſtatem ab ipſo deo, in totum orbem, & in omnes actus quæ Petrus agere poterat. Covarruvias to. 1. part. 2. §. 9. pag. 242. col. 4. prope finem.

For according to the auctorities of Catholike writers, and the common tradition of all, the Apoſtles received from our Lord Ieſus Chriſt himſelfe, equall power with Peter, both of power and iuriſdiction: in ſo much doutleſſe, as every Apoſtle had equall power with Peter from God himſelfe, and that both over all the worlde, and to all actions that Peter could doe.

Out of which teſtimonies I note firſt, that all the Apoſtles had equall auctoritie with Peter. 1 I note ſecondly, that all the Apoſtles had power over all the world, even as Peter had. 2 I note thirdly, that what acte ſo ever Peter could doe, every other Apoſtle could doe the ſame. 3 I note fourthly, that the iuriſdiction of every Apoſtle, did extende as farre as Peters. 4 I note fiftly, that Chriſts ſpeaches to Peter in the ſingular number, did not argue ſuperioritie of iuriſdiction: 5 but did onely ſignifie the vnitie of his Church. 6 I note ſixtly, that all this is confirmed by the opinion of Catholike writers, & by tradition of all generally. For all theſe ſixe points are expreſſely conteined, (if they be well marked,) in the auctorities alreadie alledged. The ſame are confirmed by the teſtimonie of S. Auguſtine, in ſundrie places of his workes.

Claves (inquit Auguſtinus) *non vnus homo Petrus, ſed vnitas accepit eccleſiæ.* Aug. in ſerm. Petr. & Pauli, apud Canſ.

Not one onely man Peter received the keyes, but the vnitie of the Church.

In an other place, the ſame S. Auguſtine writeth in this manner: Aug. in lib. de agone Chriſt. cap. 30. tom. 3.

Eccleſiæ catholicæ perſonam ſuſtinet Petrus, & cum ei dicitur ad omnes

omnes dicitur; amas me, paſce oves meas.

Peter repreſenteth the perſon of the Catholike Church, and when it is ſaid to him, it is ſaid to all: Loveſt thou me, feede my ſheepe.

So then, that text of Scripture, which with the Papiſts is the foundation of popiſh primacie, to wit, Feede my ſheepe: maketh no more for Peters ſuperioritie, then it doth for the ſupremacie of other Apoſtles. For as you have heard out of S. Auguſtine, it was as well ſpoken to all, as to Peter. Yea, the groſſe imagination of papiſts, concerning the building of the Church vpon Peter, is lively and evidently confuted of S. Auguſtine in an other place, where he thus writeth:

Auguſt. de verb. dom. ſerm. 13. to. 10.

Tu es inquit Petrus, & ſuper hanc Petram quam confeſſus es, ſuper hanc Petram quam cognoviſti, dicens, tu es Chriſtus filius dei vivi, ædificabo Eccleſiam meam. id eſt, ſuper meipſum filium dei vivi, ædificabo Eccleſiam meam. ſuper me ædificabo te, non me ſuper te.

Thou art Peter ſaith Chriſt, and vpon this rocke which thou haſt confeſſed, vpon this rocke which thou haſt acknowledged, ſaying, Thou art Chriſt the Sonne of the living God, will I build my Church: that is, vpon my ſelfe the Sonne of the living God, will I build my Church. I will builde thee vpon my ſelfe, but not my ſelfe vpon thee.

Marke well theſe wordes, (gentle Reader,) with the other laſt rehearſed out of Saint Auguſtine: and doubtleſſe, if plaine and manifeſt expoſition of the Scripture will content thy minde, thou canſt not but nowe have thy deſire. The great generall Councell of Conſtantinople, maketh the Church of Conſtantinople equall in Eccleſiaſticall iuriſdiction, with the Church of Rome. Theſe be the words:

Concil. Conſt. 6. can. 36.

Renovantes quæ à ſ. patribus, 150. qui in hac regia vrbe convenerunt, & à 630. qui Chalcedone convenerunt, conſtituta ſunt, decernimus, vt thronus Conſtantinop. æqualia privilegia cum antiquæ Romæ throno obtineat, & in Eccleſiaſticis negotijs vt illa emineat, ſecundus poſt illam exiſtens.

We renewing the Canons which were ſet downe by the 150. holy fathers, aſſembled in this royal citie, & by the 630. fathers gathered together in Chalcedon: doe define, that the See of Conſtantinople have equall priviledges with the See of old Rome, and that it excell as Rome in Eccleſiaſticall affaires, beeing the ſecond after Rome.

And long before all this, that famous Councell of Nice diſtributing circuits, and aſſigning determinate iuriſdictions to the Patriarchall ſeates, appointed to the Church of Rome prefixed limits, as to the reſt. Theſe be the wordes:

Mos

Mos antiquus perduret in Egypto, vel Lybia, & Pentapoli, vt Alexandrinus Episcopus horum omnium habeat potestatem, quoniam quidem & Episcopo Rom. parilis mos est. Conc. Nicen. can. 6.

Let the olde custome continue in Egypt, or Lybia, and Pentapolis, that the Bishop of Alexandria may have power over them all, because like custome hath the Bishop of Rome.

Which Canon is reported in the Councell of Carthage, and there vttered in plaine tearmes.

Antiquiores obtineant qui apud Egyptum sunt, & Lybiam, & Pentapolin, ita vt Alexandrinus Episcopus horum omnium exhibeat solicitudinem, quia & vrbis Romæ Episcopo similis mos est. similiter autem est circa Antiochiã, & in cæteris provincijs privilegia propria reserventur metrapolitanis Ecclesiis. Conc. Carth. 6. can. 6.

Let the auncient obteine which are at Egypt and Lybia, and Pentapolis, so that the Bishop of Alexandria may have the charge of them all, because also the Bishop of Rome hath the like custome. In like manner also, let the proper priviledges be reserved to metropolitain Churches, about Antioch and other Provinces.

By which wordes we see evidently, that this auncient and famous Councell maketh no other account of the Church of Rome, then it doeth of other Patriarchall sextes. Which Ruffinus himselfe, though reputed a great Papist, hath confessed bountifully in these wordes:

Vt apud Alexandriam vel in vrbe Roma vetusta consuetudo servetur, vt vel ille AEgypti, vel hic suburbicarum Ecclesiarum sollicitudinem gerat. Ruffin. lib. 10. hist. Eccles. cap. 6.

That the old custome may continue, and that the Bishop of Alexandria may have the charge of Egypt, as the Bishop of Rome hath charge of the Churches nigh to Rome.

Loe, in Ruffinus his dayes, the Bishop of Rome had his iurisdiction limited, which extended onely to certaine speciall Churches of Italie. For which cause Saint Hierome, a deare friend and great favourer of the Church of Rome, confessed for all that, the Bishop of Rome to be of no greater merite, excellencie, or auctoritie, then other Bishops are: as also that the custome of Rome, could not over-rule other Churches.

These are S. Hieromes owne and expresse wordes:

Si auctoritas quæritur, orbis maior est vrbe. vbicunq; fuerit Episcopus, sive Romæ, sive Eugubij, sive Constantinopoli, sive Rhegij, sive Alexandriæ, sive Tanis: eiusdem meriti, eiusdem est & sacerdotij. Hier. epist. ad Evagr. tom. 3. fol. 150.

potentia diuitiarum & paupertatis humilitas, vel sublimiorem vel inferiorem Episcopum facit, cæterùm omnes Apostolorum successores sunt. Sed dicis, quomodo Romæ ad testimonium diaconi presbyter ordinatur? quid mihi profers vnius vrbis consuetudinem?

If we looke for authoritie, the world is greater then one citie. Where so ever a bishop shall be, whether at Rome, or at Eugubium, or at Constantinople, or at Rhegium, or at Alexandria, or at Tanis; he is of the same merite, and of the same priesthoode. The magnificence of riches, & the basenes of povertie, doth make him higher or lower, but all are the successours of the Apostles. But thou wilt say, how is a priest made at Rome by the testimonie of a Deacon? why doest thou alleadge vnto me the custome of one onely citie?

Thus S. Hierome agreeth with Ruffinus, Ruffinus with the Councell of Nice, and the Councell of Nice with other Councels, fathers, & Scriptures. And all ioyntly conclude the equalitie of other Bishops and Churches, with the Bishop and Church of Rome.

The second Conclusion.

ALL the Apostles received their vniversall power immediately from Christ, and not from Peter at all; and consequently, their iurisdictions were no lesse ordinarie then Peters was. This to be so, (though this day much impugned by the Papists,) prooveth a great popish Doctour Franciscus a Victoria, in these words:

Victor. de potest. eccles. relect. 2 conclus. 3. pag. 84.

Omnem potestatem quam Apostoli habuerunt, receperunt immediatè à Christo.

All power which the Apostles had, they received it immediately from Christ.

And in an other place, the said Victoria hath these words:

Victor. de potest. Papæ, & concilii, relect. 4. pag. 157.

Lex iniusta Episcopi non obligat, ergo nec Papæ. Antecedens est notũ, & concessum ab omnibus; & consequentia videtur, nota, quia nõ habet maiorem auctoritatem Papa ad inferendum iniuriam, quam Episcopus; circa ea enim quæ sunt sui officij, & in proprios subditos, non minus potest quàm Papa.

The vniust law of the Bishop doth not binde a man, *ergo* neither doth the vniust lawe of the Pope binde a man. The antecedent is knowne and graunted of all, and the consequence seemeth manifest, because the Pope hath no more auctoritie to doe an iniurie, then hath the Bishop. For in those things which perteine to his office, and to his proper subiects, he can doe as much as the Pope.

Loe, this great learned Papist, who for his learning is reverenced of all Papists in the world, ascribeth no lesse auctoritie to every Bishop in his dioceſſe,

ceſſe, then to the Pope himſelfe. Againe, he affirmeth that no biſhops authoritie is dependent vpon the Pope, but is immediately from Chriſt: ſo that papiſtrie is ſtill confuted and confounded by it ſelfe, and that by the beſt doctours of greateſt authoritie, even in the Church of Rome. Ioſephus Angles, though otherwiſe he flatter the Pope and advance his auctoritie, yet hath Gods Spirit enforced him to teſtifie the ſame truth. Theſe are his wordes:

Si comparemus B. Petri & aliorum Apoſtolorum poteſtatem ad gubernationem omnium credentium, tantam alij Apoſtoli habuerunt poteſtatem quantam B. Petrus habuit, ita quod poterant quemlibet Chriſtianum totius orbis, ſicut modo Rom. Pont. excommunicare, & in qualibet Eccleſia Epiſcopos & ſacerdotes creare. ratio eſt, quia omnis poteſtas B. Petro promiſſa & tradita, fuit & ceteris Apoſtolis collata, & hoc ſine perſonarum loci, vel fori diſcrimine. Ioſeph. Ang. in 4, ſent. q. de clavib. diffic, 2. concluſ. prima, pag. 6.

If we compare the power of S. Peter and of the other Apoſtles, to the government of all the faithfull: other Apoſtles have even as much power as S. Peter had, ſo that they could then excommunicate every Chriſtian in the whole world, as the Biſhop of Rome doth now, and alſo make Biſhops and Prieſts in every Church. The reaſon is, becauſe all power promiſed and given to S. Peter, was alſo given to the reſt of the Apoſtles, and that without difference of perſons, place, or conſiſtorie.

This is the ſentence of fryer Ioſeph, who vnwittingly and vnwillingly, (ſuch is the force of veritie,) doeth wonderfully advance the trueth, even while he ſeeketh to oppugne the ſame. Magna eſt veritas & prævaler, 3. Eſdr. 4. 42.

1 For firſt, he graunteth that every Apoſtle had as much auctoritie as S. Peter.

2 Secondly, that every Apoſtle had then as much auctoritie, as the Pope chalengeth now.

3 Thirdly, that every Apoſtle had auctoritie from Chriſt, to create Prieſts and Biſhops every where.

4 Fourthly, that all this their authoritie was given them, without difference of perſon, place, or conſiſtorie.

O mercifull God, bleſſed be thy holy Name for ever: ſuch is the maieſtie of thy holy Goſpell, that the enemies thereof iuſtly infatuated for their ſinnes, doe vnwares even then illuſtrate thy trueth, when they thinke the moſt to obſcure the ſame. This I did not ſee, O God, when I was abandoned from thee: this I nowe behold, O God, when thou of thy mercy haſt called me to thee. Graunt, O ſweete Father, that all ſeduced Papiſtes may behold the ſame with me, to the glorie of thy holy Name, the honour of thy Church, and the eternall ſolace of their owne ſoules. For more then the Popes owne deare doctours doe teach vs, we deſire not at the Popes hands. The generall Councels of Conſtance and Baſil, decreed this matter in theſe manifeſt tearmes:

Const. Conc. Sess. 4. & Basil. Conc. Sess. 2. & 3.

Ipsa synodus in spiritu Sancto legitimè congregata generale concilium faciens, & ecclesiam militantem representans, potestatem immediatè à Christo habet.

The Synode lawfully assembled in the holy Ghost, making a generall Councell, and representing the Church militant, hath power immediately from Christ.

Thus saith the Councell, and doubtlesse where power commeth immediately from Christ, it can not be derived from the Pope. Thirdly, S. Paul had speciall auctoritie over the Gentiles, and largely as much as Peter, if not more: and consequently, since all Christians now, were Gentiles then: the Pope if he will needes have superioritie over his brethren Bishops, must reduce his succession from S. Paul. For thus saith S. Paul of himselfe:

Gal. 2. 7. Πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς. The Gospell of the vncircumcision was committed to me, even as the Gospell of circumcision to Peter.

The third Conclusion.

KInges have power coactive over Popes, but Popes have no coactive power over Kings: albeit Popes of late dayes, have not onely excommunicated Princes, but deposed them also. For proofe of this conclusion, many texts of holy Scripture are consonant. King Salomon deposed Abiathar, and placed Sadock in his roome. For so the booke of Kings saith:

3. Reg. 2. vers. 27. & 35. *Abiathar quoque sacerdoti dixit rex, vade in Anathoth ad agrum tuum, & quidem vir mortis es, sed hodie te non interficiam, quia portasti arcam domini dei coram David patre meo, & sustinuisti laborem in omnibus, in quibus laboravit pater meus. eiecit ergo Salomon Abiathar, vt non esset sacerdos domini. & paulò post: & Sadoc sacerdotem posuit pro Abiathar.*

Then the King said to Abiathar the priest, goe to Anathoth vnto thine owne farme, for thou art worthie to die, but I will not this day kill thee, because thou bearest the Arke of the Lord God before David my father, and because thou hast suffered in all where my father hath beene afflicted. Salomon therefore cast out Abiathar from beeing priest vnto the Lord, and set Sadock the priest in the roome of Abiathar.

King Iosaphat appointed both Ecclesiasticall and secular Magistrates, commanding them strictly to looke vnto their charge. These be the words of holy writ:

2. Par. 19. 8, 9. *In Hierusalem quoque constituit Iosaphat Levitas, & sacerdotes, & principes familiarum ex Israel, vt iudicium & causam domini iudicarent habitatoribus eius. Præcepitq; eis dicens: sic agetis in timore domini*

ni

mi fideliter, & corde perfecto.

King Ioſaphat appointed in Hieruſalem, Levites and Prieſts, and Princes of the families of Iſrael, that they ſhould iudge the iudgement and cauſe of the Lord to the inhabitants thereof. And he commanded them, ſaying: Thus ſhall ye doe in the feare of the Lord, faithfully and with a perfect heart.

And it followeth in theſe wordes:

Omnem cauſam quæ venerit ad vos fratrum veſtrorum qui habitant in vrbibus ſuis, inter cognationem & cognationem, vbicunq; quæſtio eſt de lege, de mandato, de cæremonijs, de iuſtificationibus, oſtendite eis vt non peccent in Dominum. 2.Par.19.10.

Every cauſe which ſhall come vnto you of your brethren which dwell in their cities, betweene kindred and kindred, where ſoever queſtion is of the law, of commandement, of ceremonies, of iuſtifications, tell them that they ſinne not againſt the Lord. It followeth thus:

Amarias autẽ ſacerdos & Pontifex veſter, in his quæ ad deum pertinent, præſidebit: porro Zabadias filius Iſmael qui eſt dux in domo Iuda, ſuper ea opera erit quæ ad regis officium pertinent. 2.Par.19.11.

Amarias the Prieſt and your Biſhop, ſhall beare rule in thoſe thinges which perteine to God: and Zabadias ſonne of Iſmael captaine in the houſe of Iuda, ſhall be over thoſe workes which belong to the office of the King.

Theſe are the expreſſe words of holy Scripture, which I have alleadged at large, becauſe if they be once applied effectually, they can not but proove my opinion fully.

1 Firſt therefore, as the Queenes moſt excellent Maieſtie that nowe is, appointeth Biſhops and Prieſts: ſo king Ioſaphat appointed Prieſtes and Levites, ſo king Salomon appointed Sadock.

2 Secondly, as her Maieſtie depoſeth Prieſts: ſo king Salomon depoſed Abiathar.

3 Thirdly, as her Maieſtie commandeth her Biſhops in Englande: to preach the Goſpell, to adminiſter the Sacraments, to reforme abuſes, and to execute cenſures Eccleſiaſticall according to the Scriptures: ſo commanded king Ioſaphat his Prieſts in Ieruſalem: to decide all controverſies ariſing about the lawe, about commandements, about ceremonies, about iuſtifications, and to teach his people their duetie therein.

4 Fourthly, as king Ioſaphat appointed Amarias ruler in ſpiritual cauſes, and Zabadias governour in ſecular affaires, diſtinguiſhing their offices, and limiting their iuriſdictions: ſo doth her Maieſtie referre Eccleſiaſticall affayres to her cleargie men, and matters of ſtate to her ſecular lords, neither confounding their functions, nor diſabling their perſons.

5 Fiftly, as King Ioſaphat did neither beare the Arke, nor burne

incenſe, nor offer vp ſacrifice, nor initiate his prieſts; ſo neither doth her Maieſtie preach the Goſpell, adminiſter the Sacraments, conſecrate her Biſhops, or perſonally execute any Churchly function. And therefore are the Ieſuite Bellarmine his words moſt abſurd, when he ſaith:

Et iam reipſa Calviniſtis in Anglia, mulier quædam eſt ſummus pontifex.

And nowe in very deede, a woman is Pope of the Calviniſts in Englande.

Hee might more probably haue ſaide, that a woman was once Pope to Romiſh Ieſuits his brethren. For ſo much he may read this day, painted vpon the Church walles in Syenna: which in the late repairing of that famous Church, the Biſhop would not ſuffer to be defaced, albeit the Ieſuits made ſuch requeſt vnto him. I will omit to ſpeake of king David, king Ioſias, king Ezechias, and others; who all practiſed like iuriſdiction in Eccleſiaſticall affaires: one onely text of the Scripture ſhalbe ſufficient, with popiſh gloſſes vpon the ſame. Thus therefore is it written by the holy Prophet, לך לבדך חטאתי *To thee, to thee alone haue I ſinned.* Where the gemination of (to thee) after the Hebrew manner and cuſtome, argueth the vehemencie of the ſubiection and gravitie of the treſpaſſe: that is, David beeing king, ſinned onely to the king of all kings, God him ſelfe. Which Euthimius in his gloſſe vpon the ſame words, confirmeth in this manner:

1. Par. 23.
2. Par. 35.
2. Par. 31.

Pſal. 51.

Euthimius, in pſal. 50.

Tibi ſoli peccavi. cum ſim rex & te ſolum commiſſorum à me ſcelerum iudicem habeam, tibi ſoli peccaſſe videor, hoc eſt, tibi ſoli iudici ſubiicior. cæterorum enim omnium ego dominus ſum, & ob potentiam meam, licere mihi videntur quæcunque fecerint.

To thee onely haue I ſinned: becauſe beeing a king, and hauing thee onely iudge ouer my treſpaſſes, I ſeeme to haue ſinned to thee only: that is, I am onely ſubiect to thee, as to my iudge. For I am lord ouer all others, and in reſpect of my magnificence, what ſoeuer doth pleaſe me, ſeemeth to be lawfull for me.

Raynerius Snoygoudanus and divers others, haue ſet downe the like interpretation, vpon this portion of Scripture. The popiſh gloſſe vpon the ſame text, hath theſe words:

Gloſſa ordin. in pſal. 50.

Tibi ſoli, quia rex omnibus ſuperior, tantum à deo puniendus eſt.

To thee onely, becauſe the king is aboue all men, and can onely be puniſhed of God.

Nicolaus Lyranus a man of no ſmall account with the papiſts, gloſſeth the ſaid text in this manner:

Lyranus in pſal. 50.

Tibi ſoli peccavi, ſcilicet tanquam iudici & punire potenti. peccaverat enim contra Vriam, & alios occaſione huius interfectos. tamen quia erat rex, non habebat iudicem ſuperiorem qui poſſet eum punire niſi

Deum.

Deum.

To thee onely have *I* sinned: that is to say, to thee onely as to the iudge and him that can punnish. For he had no we sinned against Vrias and others, whom he caused to be murdered by that occasion: but because he was a King, he had no superiour iudge that could punnish him, save God alone.

What can be more plainly spoken? for if none but God be superiour to the King? if none but God can iudge the King? if none but God cã punish the King? (all which the Popes owne doctours affirme,) then doubtles, can not the Pope depose the King. The King therefore by popish resolution, is greater and above the Pope. Yea, which is wonderful: Thomas Aquinas, who is as it were the platforme and patterne, or *Idea*: according to which the Popes of late yeares doe fashion and frame their lawes, and whose doctrine is as the Gospell with the Papists, doth confirme Lyra his exposition in these words:

Tibi soli peccavi: dicit glossa, quod rex non habet hominem, qui sua facta diiudicet: sed quantum ad vim directivam legis, princeps subditur legi propria voluntate. Aquinas, 12. quæst. 96. ar. 5. ad 3.

To thee onely have I sinned, the glosse saith, the King hath no man, that can iudge his doings? but yet touching the directive force of the lawe, the Prince is subiect of his owne accord vnto the law.

Which Victoria vttereth wisely and learnedly, in these words:

Leges latæ à rep. obligant omnes, ergo etiam si ferantur à rege, obligant ipsum regem; & confirmatur, quia in aristocratico principatu senatus consulta obligant ipsos senatores auctores illorum: & in popolari regimine plebiscita obligant ipsum populum: ergo similiter, leges regiæ obligant ipsum regem. & licet sit voluntarium regi condere legem, tamen non est in voluntate sua non obligari aut obligari, sicut in pactis; libere enim qui quis paciscitur, pactis tamen tenetur. Victor. de potest. civili, relect. 3. pag. 20.

Lawes which the common-weale maketh, binde all: therefore if the King make them, they binde him also. And it is confirmed, because in the aristocraticall government, the lawes of the senate binde the senatours the auctors thereof: and in popular regiment, the decrees of the common people binde the people: *ergo* in like manner, the kings laws binde the king. And although the king make lawes voluntarie, yet is it not in his will to be bound or vnbound, as in covenants: for every one maketh covenants voluntarily, and yet is every one bound by his covenants.

Ambrose who freeth Kings from all lawes made by man, shall conclude this point. Thus doth he write:

Qui tenentur legibus, audent suum negare peccatum, dedignantur rogare indulgentiam: quam petebat, qui nullis tenebatur legibus humanis. Ambr. l. de Apolog. David. cap. 4.

They that are bound to lawes, dare denie their sinne, and disdaine to aske forgiveneſſe: which he desired, that was bound to no law of man.

And againe, he saith:

Ibidem, cap. 10. *Rex vtique erat, nullis ipſe legibus tenebatur: neque enim vllis ad pœnam vocantur legibus, tuti imperij poteſtate. homini ergo non peccavit, cui non tenebatur obnoxius.*

He was in deede a king, he was bound to no lawes: for kings beeing free by the power of Empyre, are not punniſhed by any lawes. He therefore sinned not to man, to whome he was not subiect.

Most impudent therefore and intollerable, is the Popes insolencie: when he exalteth himselfe above Kings and Emperours, threatning them that he can depose them from their scepters and regalties, and dispossesse them of their Empires and dominions. Which for all that, Cardinall Allen is not ashamed to avoych with lying lippes, in the Popes behalfe: in that his disloyall pamphlet, which he publiſhed without name in defense of the Seminaries. But such flatterie of feyned titles, a Pope of famous memorie shall confute. Gregorie surnamed the great, himselfe beeing Pope of Rome: at what time as he was appointed by Mauricius the Emperour, to publiſh a certaine law sent him from the Emperour: did not refuse to accompliſh the said Emperours assignment, but acknowledged him by duetie bound to execute his commandement therein: albeit he thought the law in some part disagreeable to Gods will. This to be so, the Popes owne words shall witnesse, which be these:

Gregor. lib. 2. epiſt. exregiſt. indict. 11. epiſt. 62. cap. 100. *Ego quidem iuſſioni ſubiectus, eandem legem per diverſas terrarum partes tranſmitti feci: & quia lex ipſa omnipotenti Deo minime concordat, ecce: per ſuggeſtionis meæ paginam, ſereniſſimis dominis nunciavi: vtrobique ergo quæ debui exolvi, qui & Imperatori obedientiam præbui, & pro deo quod ſenſi minime tacui.*

I subiect to your commandement, have caused the same law to be sent through diverse parts of the lande: and because the lawe doth not agree with Gods will: behold, I have intimated so much vnto your Maiestie by my epistle: I have therefore discharged my duetie in both respects, as who have yielded my obedience vnto the Emperour, neither concealed what I thought, in Gods behalfe.

These are the Popes words, besides many others in the same epistle, to the like effect. Which being vttered by the chiefest Pope, are most effectuall to proove the subiection of Popes vnto Kings.

1 For first, Pope Gregorie acknowledgeth the Emperour, to be his lord.

2 Secondly, he confesseth him selfe to be the Emperours subiect.

3 Thirdly, he graunteth that he oweth loyall obedience to the Emperour: for which duetie, he durst not but publiſh the Emperours law, though in some part, it were very rigorous: and that least he should have bin guiltie of disloyaltie towards his Prince.

Now

Now that Romiſh pontificalitie, and pompe of Poperie, came vp firſt by beggerly Canoniſts: who to advance them ſelves, flattered the Pope, and gave him more then princely titles: the Popes owne deare Doctour, (who carieth therefore credite on his backe,) telleth vs, who after he hath rehearſed many lordly titles, and more then royall power, aſcribed to the Pope: hath theſe expreſſe words;

Sed gloſſatores iuris hoc dominium dederunt Papæ, cum ipſi eſſent pauperes rebus & doctrina. Victor. de poteſt. Eccl. relect. 1 ſect. 6. p. 39.

But the gloſſers of the Popes law, gave this dominion (and theſe royall titles) vnto the Pope, when them ſelves were blind bayards, and beggerly fellowes.

Thus ſaith the Popes Doctour: and thus we ſee, that povertie and ignorance, were the beginning of Popedome. For by reaſon of povertie, they flattered and ſought to pleaſe: and by reaſon of their ignorance, they avouched many things which they did not vnderſtand.

The fourth Concluſion.

THE Pope had no auctoritie to give dominion of the Indians to the King of Spaine, albeit many defend the ſpaniſh invaſion, by vertue of that donation. The latter part hereof, Victoria ſheweth in theſe wordes:

Secundus titulus qui prætenditur, & quidem vehementer aſſeritur ad iuſtam poſſeſſionem illarum provinciarum, eſt ex parte ſummi Pontificis. dicunt enim quod ſummus Pontifex eſt Monarcha & etiam temporalis in toto orbe, & per conſequens quod potuit conſtituere Hiſpaniarum reges principes illorum barbarorum, & ita factum eſt. Victor. relect. quæſt. de Indis. pag. 188

The ſecond title which is pretended, and earneſtly affirmed, for the iuſt poſſeſſion of thoſe provinces, conſiſteth in the Popes graunt. For ſay they, the Pope is a temporall Monarch, even of the whole worlde: and conſequently, that he could appoint the Kings of Spaine Princes over thoſe Barbarians, and ſo it came to paſſe.

The former part of the concluſion, Aquinas prooveth in theſe wordes:

Ad Eccleſiam autem non pertinet punire infidelitatem in illis, qui nunquam fidem ſuſceperunt, ſecundum illud Apoſtoli, 1. Cor. 5. quid mihi de his qui foris ſunt iudicare? Aquinas 22. quæſt. 12. ar. 2. in corp.

But it belongeth not to the Church, to punniſh infidelitie in them,

who never received the faith, according to that saying of the Apostle; What have I to doe to iudge of those, that be not in the Church.

Soto in 4. dist. 5. ar. 1 o. in med. art.

Dominicus Soto is of the same opinion, whose words are these:

Ad hoc autem respondetur, in primis Pontificem neque concessisse, imo vero neque (vt cum omni reverentia & obedientia de sanctissimo Christi vicario loquar,) concedere potuisse eorum suorumve bonorum dominium, quasi dominium in eos ipse haberet.

But to this I answer, (be it spoken with all reverence and obedience to the most holy Vicar of Christ) that neither the Pope did graunt, yea neither could he graunt vnto the King of Spaine, dominion over those Indians or their goods: as though himselfe had dominion over them.

It followeth in the same Soto:

Lex fidei dominium rerum ab infidelibus non auferit quod sibi natura concessit.

The law of faith doth not take away dominion of possessions from infidels, which nature hath graunted them.

Victor. in relect. 5. de Indis, pag. 193.

Victoria accordeth to Aquinas and Soto, in these words:

Ex quo patet, quod nec iste titulus est idoneus contra barbaros, vel quia Papa dederit provincias illas tanquam dominus absolute, vel quia non recognoscent dominium Papæ.

Whereby it is plaine, that neither this title is sufficient against the barbarians: either because the Pope gave those Provinces, as beeing absolute lord thereof; or for that they do not recognize the Popes authoritie.

Iosephus Angles likewise saith:

Iosep. Angles, de sacram. ord. pag. 518.

Hinc neque poterit alicui regi Christiano potestatem dare, vt sibi Indorum regna vsurpet; non enim est orbis temporalis dominus.

For this cause he can not give any Christian king auctoritie, to vsurpe the kingdomes of the Indians to himselfe: for he is not the temporall lord of the world.

By which testimonies it is cleare, that the Pope could not give to the Spanish King any iust title over the Indians, because he could not give that which himselfe had not. Yet must Emperours hold his bridle, and Kings be his foote-stoole, if they will.

The Corollarie.

FIrst therefore, since all the Apostles were equall with Peter in power, authoritie, and iurisdiction: secondly, since all the Apostles received their power immediately from Christ: thirdly, since all the Apostles had ordinarie calling and iurisdiction, as well as Peter had: fourthly, since Kings have power coactive over Popes, and not Popes over Kings: fifthly, since

since the Popes pretended power, is controlled by his owne popish doctours: I conclude, that it is a sufficient motive for me to renounce the Romish religion, as false, erroneous, and pernicious doctrine.

Thus much of the fift Motive.

The VII. CHAP.

Of popish Purgatorie, with circumstances thereto pertaining.

THE Papistes dreaming vpon mans iustification by his owne good deedes, and consequently imagining no glorification before condigne satisfaction for evil deeds: have invented a purgation satisfactorie in the life to come, that so such as depart this life without complete satisfaction: may accomplish that which wanteth, in their purging fire. For confutation whereof, I put down conclusions.

The first Conclusion.

EVery one in what state he dieth, remaineth in the same world without end. For probation of this conclusion, Ecclesiastes writeth in this manner:

Si ceciderit lignum ad Austrum, aut ad Aquilonem, in quocunque loco ceciderit, ibi erit. Eccles.11.3,4.

If woode shall fall to the South, or to the North; in what place soever it shall fall, there shall it be.

Christ himselfe confirmeth the same, in these expresse words:

Et ibunt hi in supplicium æternum, iusti autem in vitam æternam. Matt.25.46.

And these shall goe to eternall punishment, but the iust to life everlasting.

And in an other place, he hath these words:

Beati mortui qui in domino moriuntur, amodo iam dicit spiritus vt à laboribus requiescant suis. Apoc.14.13.

Blessed are the dead which dye in the Lord, for from henceforth saith the

the ſpirit, They ſhall reſt from their labours.

Which ſaying S. Cyprian explicateth in moſt manifeſt tearmes.

Cypr. in ſerm. de mortalit. circa medium

Qualem te invenit Deus cum vocat, talem pariter & iudicat.

As God findeth the when he calleth, ſo doeth he iudge thee.

And in another place hee hath theſe moſt excelleut and golden wordes:

Hortamur, inquit, dum facultas adeſt, dum adhuc aliquid de ſeculo ſupereſt, deo ſatis facere, & ad veræ religionis candidam lucem de profundo tenebroſæ ſuperſtitionis emergere.

Et paullò poſt,

Quum iſtinc exceſſum fuerit, nullus iam locus pœnitentiæ eſt, nullus ſatisfactionis effectus. Hic vita aut amittitur, aut tenetur, hic ſaluti æterna cultu dei & fructu fidei providetur. Nec quiſquam aut peccatis retardetur aut annis, quo minus veniat ad conſequendam ſalutem. In iſto adhuc mundo manenti, pœnitentia nulla ſera eſt: patet adindulgentiam aditus, quærentibus atque intelligentibus veritatem facilis acceſſus eſt.

We exhort, ſaith he, to ſatisfie God while we may, while wee are in this worlde, and to come from the depth of darke ſuperſtition to the bright light of trne religion. When wee ſhall goe hence, there is no place of repentance, no effect of ſatisfaction. Here life is eyther loſt or wonne, here proviſion is made for eternall life, by the ſervice of God and fruite of faith. No man is hindred through his ſinnes or yeres, but that he may attaine ſalvation. VVhile one is in this worlde, no repentance is to late: the gate is open to pardon, the acceſſe is eaſie to ſuch as ſeeke and underſtand the truth.

Saint Ambroſe writeth in this maner:

Ambr. tom. i. lib. de bono mortis, cap. 2.

Qui enim hic non accipit remiſſionem peccatorum, illic non erit. Non erit autem, quia ad æternam vitam non poterat pervenire, quia vita æterna eſt remiſſio peccatorum: ideoque dicit (David) remitte mihi (peccata) vt refrigerer, priuſquam abeam.

He that receiveth not remiſſion of ſinnes here, ſhall not come there: and hee ſhall not be there, becauſe he can not come to eternall life, for that eternall life is remiſſion of ſinnes.

And therefore ſaith David, Forgiue me my ſinnes, that I may be refreſhed before I goe hence.

Saint

Saint Hierome hath theſe wordes:

Dum eſtis in hoc ſeculo, hortor vos agere pœnitentiam. Confitemini ergo Domino, quoniam in iſto tantum ſeculo miſericors eſt. Hic miſereri poteſt pœnitenti, quia ibi iudex eſt, non eſt miſericors. Hic miſericors eſt, ibi iudex eſt. hic porrigit manum cadenti, ibi ſedet iudex. Hier. in Pſal. 105.

While you are in this worlde, I exhort you to doe penance. Confeſſe therefore unto the Lorde, becauſe he is mercifull in this world onely. Here he can ſhew mercie to the penitent: there becauſe he is iudge, he is not mercifull. here he is mercifull, there he is iudge: here hee reacheth his hand to him that falleth, there he ſitteth iudge.

Againe, the ſaid Saint Hierome writeth thus in another place:

Obſcure licet docemur, per hanc ſententiolam novum dogma quod latitat: dum in præſenti ſeculo ſumus, ſive orationibus, ſive conſilijs invicem poſſe adiuvari. Cum autem ad tribunal Chriſti venerimus, non Iob, non Daniel, non Noe, rogare poſſe pro quoquam, ſed unumquenq; portare ſuum onus. Hier. tom. 9. ad Gal. cap. 6.

Wee are taught here though obſcurely, a newe doctrine that is hidde: that while wee are in this worlde, one may helpe an other, eyther by his prayer or counſell. But when we ſhall come to the tribunall ſeat of Chriſt, then neither Iob, nor Daniel, nor Noe, can make interceſſion for any man, but every one muſt beare his owne burden.

Auguſtine is of the ſame iudgement in many places of his workes:

Tuus certe dies vltimus, longe abeſſe non poteſt. Ad hunc te præpara: qualis enim exieris de hac vita, talis redderis illi vitæ, Aug. in Pſal. 36. conc. 1.

The laſt day doubtleſſe can not bee farre hence: prepare thy ſelfe for it. For as thou ſhalt depart out of this life, ſo ſhalt thou bee reſtored to that life.

Againe, in another place:

Quod autem dicit ad ea loca in quibus torquentur impij, iuſtos etiam ſi velint non poſſe tranſire: quid aliud ſignificat, niſi poſt hanc vitam ita receptis in carcere, vt inde non exeant donec reddant noviſſimum quadrantem, per incommutabilitatem divinæ ſententiæ, nullum auxilium miſericordiæ poſſe præberi à iuſtis, etiamſi velint illud præbere. Aug. in quæſt. evang. q. 38. to. 4. pag. 249.

In that hee ſaieth, to thoſe places in which the wicked are tormented, the iuſt can not come though they woulde, what other thing doeth hee ſignifie, but the immutabilitie of Gods ſentence to

be such, as the iust, though most willing, can yeild no helpe of mercie after this life to those that be so in prison, as they can not get out till they pay the last farthing.

Againe, in an other place:

Aug. de fide ad Petrum, cap. 3. circa medium.

Ille autem iudex novit quantam vnicuique sit daturus gloriam, qui in hac vita per misericordiam gratis iustificando prævenit, quos ille per iustitiam glorificare disposuit. tempus vero acquirendi vitam æternam in ista tantum vita deus hominibus dedit, vbi voluit etiam pœnitentiam esse fructuosam.

That iudge knewe howe much glorie he would give to every one, who prevented by iustifying freely in this life through mercie, whome he disposed to glorifie in the other by iustice but time to attaine eternall life God graunted to men in this life onely, where he would have penance to be of force.

The second Conclusion.

CHRISTES bloode is the true and onely purgatorie for mans sinnes, as well *quoad pœnam*, as *quoad culpam*: that is, both concerning the sinne, and punishment due for the same. This conclusion S. Paul maketh plaine, writing thus to the Hebrewes:

Hebr. 1. 2, 3.

Qui cum sit splendor gloriæ & figura substantiæ eius, portansque omnia verbo virtutis suæ, purgationem peccatorum faciens, sedet ad dexteram maiestatis in excelsis.

Who beeing the brightnes of his glorie, and the figure of his substance, and susteining all things by the word of his power: did by him selfe purge our sinnes, and sitteth on the right hand of maiestie on high.

And in an other place, he saith thus:

Coloss. 1. 16.

In quo habemus redemptionem & remissionem peccatorum.

In whome wee have redemption and remission of our sinnes.

Againe, in an other place:

Apoc. 7. 14.

Hi sunt qui venerunt de tribulatione magna, & laverunt stolas suas, & dealbaverunt eas in sanguine agni.

These are they that came from great tribulation, and washed their stoles, and made them white in the bloode of the lambe.

Againe in an other place:

1. Ioh. 1. 8.

Sanguis Iesu Christi, emundat nos ab omni peccato.

The blood of Iesus Christ, doth purge vs from all sinne.

Againe, in an other place:

2. Cor. 5. 21.

Is qui non noverat peccatum, peccatum pro nobis fecit, vt nos efficeremur iustitia dei in ipso.

He

He that knew not sinne, suffered paine due for sinne for vs, that we might be made the iustice of God in him.

Againe.

Ego sum, ego sum ipse, qui deleo iniquitates tuas propter me. Esai.c.43.v.25

I, even I am he, that blot out thine iniquities (not for thy deserts, but for mine owne sake.

Againe in another place:

Ipse vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. Esai.c.53.v.5

He was wounded for our iniquities, hee was torne in peeces for our offences.

Againe in another place:

Christus nos redemit de maledicto legis, factus pro nobis maledictum. Gal.c.3.v.13.

Christ redeemed vs from the curse of the Law, being a curse for vs.

Neither will it helpe the papistes to answere, that these textes of scripture are vnderstood onelie of the guilt of sinne, and not of the punishment due for the same.

1 For first, no scripture maketh that distinction between the guilt of sinne & punishment correspondent to the same.

2 Secondly, no ancient writer did ever so expound such textes of scripture.

3 Thirdly, because their owne doctor Aquinas avoucheth our redeemer to haue suffered not onely for the guilt of our sinnes, but also for the punishment due vnto the same.

These be his words:

Christus dedit maximum exemplum pœnitentibus, dum non pro peccato proprio, sed propeccatis aliorum voluit pœnam subire. Aquinas in part.3.q.15.ar.1.ad.5.

Christ gaue an exceeding great example to penitent sinners, while his pleasure was to susteine punishment, not for his owne sin, (which was none at all,) but for the sinnes of others.

And Saint Augustine writing vpon the Psalmes hath these words:

Ergo apud te est propitiatio, nam si non esset apud te propitiatio, si iudex solum esse velles, & misericors esse nolles, si observares omnes iniquitates nostras, & quæreres eas quid sustineret? quis ante te staret & diceret innocens sum? quis staret in iudicio tuo? spes ergo vna est, quo apud te est propitiatio. Aug.in ps.129. to 8.pag.1036.

Therefore with thee is mercie: for if there were not mercie with thee, if thou wouldest onely be our iudge, and not shew vs mercie, if thou wouldest looke into our iniquities, and seeke them, who were able to abide it? who could stand before thee, and say, I am innocent? who could stand in thy iudgement? Therefore there is one onlie hope, because with thee mercie is to be found.

and the same Saint Augustine in another place, hath yet more plaine words:

Dominus noster Iesus Christus mori venit, peccare non venit, communicando nobiscum sine culpa pœnam, & culpam solvit & pœnam.

Aug. ser. 141. de tempore to. 10

Our Lord Iesus (saith saint Augustine) came to die, he came not to sinne, communicating paine with vs without sinne, he loosed both the sinne and paine of sinne.

4 Fourthly, because it would followe thereuppon, that Christes workes were verie vnperfect: and yet doth the scripture say:

Deut. 32. v. 4. *Dei perfecta sunt opera.*

The workes of God are perfect.

But doubtlesse, hee wrought not mans redemption perfectlie, if mans satisfaction must concurre to the perfection thereof: and yet concurre it must perforce if another purgation be established in purgatorie fire, besides that purgation which Christes bloud hath wrought.

5 Fiftly, because Christes satisfaction otherwise had bene in vaine. For if we can satisfy for our selves, or by the help of our neighbors in purgatorie fire: then did Christ in vaine satisfy for vs vpon the Crosse: then did not Christ loose both the sinne & paine of sinne, as Saint Augustine avoucheth.

6 Sixtly, because our satisfaction speaking of the best, is not, nor can be infinite: and consequently, cannot make compensation for infinite transgression.

Aquinas 3. p. quæst. 1. ar. 2. ad 2. For as Aquinas saith:

Peccatum contra Deum admissum, quandam infinitatem habet ex infinitate divinæ maiestatis. tanto enim offensa est gravior, quanto maior est ille in quem delinquitur.

Sinne committed against God is infinite, by reason of his infinite Maiestie: For so much is the offence greater, by how much he is greater against whom we sinne.

7 Seventhly, because it is flatly against the opinions of the holy fathers. Thus saith Saint Augustine:

Aug. l. 5. hypognost. vltra med. sermo. 14. de verb. apost. l. 1. c. 28. de peccatorũ merit. & remiss. *Primum locum fides catholicorũ divina auctoritate credit, regum cælestium: secundum gehennam, vbi omnis apostata vel a fide Christi alienus, æterna supplicia experietur: tertium penitus ignoramus, imo nec in scripturis sanctis inveniemus.*

The faith of Catholikes by Gods auctoritie, beleeueth the first place to be the kingdom of heaven: the secoud place to be hell, wher euery apostate or infidell shall bee punished euerlastingly: the third place we are vtterly ignorant of neither shall we find it in the holy scriptures.

which

which assertion saint Augustine doth often inculcate, in sundrie of his bookes. Saint Hierome likewise teacheth vs, that after the separation of the soule from the bodie, there is no resting place, but either heaven or hell. These are his words:

Quum anima vinculis laxata corporis, volandi quo velit, sive quo iure compellitur, habuerit libertatem: aut adinferna ducetur, de quibus scriptum est: in inferno quis confitebitur tibi? aut certe adcœlestia sublevabitur. Hier. in c. 9. Amos prope med. capitis.

VVhen the soule shall bee leused from corporall bondes, and shall have liberte to goe whither it will, or whither it is compelled to goe: either it shall bee brought to the infernall spirites, of whom it is written, in hell who will confesse vnto thee? or doubtlesse it shall be exalted to heaven aboue. To conclude, their famous bishop and holy martyr Rossensis, confessing the late originall of popish pardons, among other reasons, yeldeth this for one:

Quarum prima est, quod olim non erat vsque adeo ecclesiæ notum purgatorium. Imo Græcis inquit, adhunc vsque diem non est creditum. Rossensis apud Domin. Soto in 4. sent. dist. 21. q. 2. art. 3

whereof the first reason is, that in old time, purgatorie was not so well knowen vnto the church: yea saith he, the Greekes do not to this day beleeue it.

And doubtlesse, if there were anie purgatorie besides Christs passion, the thiefe that lived wickedly to the last houre, should have had his part therein; who yet went incontinently to paradise, as saith the holie scripture. Luc. c. 23. v. 43

The third Conclusion.

AFter this life is neither place to merit, demerit, or satisfaction. This conclusiō is proved out of Ecclesiasticus, where it is writtē. *Ante obitum tuum operare iustitiam, quia non est apud inferos invenire cibum.* Eccles. c. 14. v. 17.

Before thy death, worke iustice, because there is no reliefe to be found among the dead.

Correspondent hereunto, is this saying of Aquinas:

Dicendum, quod mereri & demereri pertinent ad statum viæ: vnde bona in viatoribus sunt meritoria, mala vero demeritoria. in beatis autem bona non sunt meritoria, sed pertinentia ad eorum beatitudinis premium. & sic mala in damnatis non sunt demeritoria, sed pertinent ad damnationis pœnam. Aquinas 2. 2. q. 13. ar. 4. ad. 2. & 1. p. q. 62. ar. 9. corpor.

we must answere, that to merit & demerit, perteine to the state of the way: wherefore, good workes are meritorious to suche

as be viatores, and liue in this world: and likewise euill workes demeritorious.

But in the saintes of heaven good vvorkes are not meritorious, but appertaine to the reward of their beatitude.

And in like manner euill workes in the damned are not demeritorious, but perteine to the paine of their damnation.

Dominic. Soto in 4. dist. 19 quæst. 3. ar. 1, ad arg. 1.

Dominicus Soto commenting vpon the maister of sentences, holdeth the selfe same opinion. For which cause saint Paul exhorteth vs to doe good, *dum tempus habemus*, while wee haue time.

This the preacher confirmeth in these words:

Gal. 6. v. 10. Eccle. c. 9. v. 5,

Viuentes sciunt quod morientur, & mortui nesciunt quicquam, & non est eis amplius merces, in oblivione enim est memoria eorum.

The liuing know that they must die, and the dead know nothing at all, neither haue they henceforth a reward, for their memorie is forgotten.

Vppon which wordes saint Hierome hath this glosse:

Hier. in 9. cap. eccles. aster.

Viuentes metu mortis possunt bona opera perpetrare, mortui uero nihil valent ad id adjcere quod semel secum tulere de vita. Sed & dilectio eorum, & odium, & æmulatio, & omne quod in seculo habere potuerunt, mortis finitur aduentu: nec iuste quippe possunt agere, nec peccare, nec virtutes adjcere, nec vitia.

The liuing may doe good woorkes for feare of death: but the dead can ad nothing to that, which they once tooke with them out of this life. Their loue also and their hatred, their emulation, and what soeuer they could haue in this world, all is ended with death. For they can neither doe well nor sinne, neither adde vice nor vertue.

Cypria. contr. Demetr. in fine

All which, Saint Cyprian comprised in these fewe golden words:

Quum isthinc excessum fuerit, nullus iam locus pœnitentiæ est, nullus satisfactionis effectus.

VVhen vve shall depart out of this life, there will be no place to penance, no effect of satisfaction.

Saint Augustine teacheth the course of Gods iustice to be such, as wee must either attaine remission of our sinnes in this world or never to expect the same.

These are his wordes:

Aug. epist. 54 tom. 2. in initio.

Morum porro corrigendorum, nullus alius quam in hac vita locus: nã post hanc quisque id habebit, quod in hac sibimet conquisierit.

There is no other place but this life to reforme our manners: For after this life everie one shall have that, which hee purchased for himselfe in this life.

many other like sayinges the said holie father hath to the like effect and purpose: which I now let passe with silence, thinking that sufficient which is alreadie said hereof.

Most miserable therefore are the soules in popish purgatorie, as who by popish doctrine can neither merite nor satisfie for their sinnes.

For if soules in purgatorie can satisfy or merit, then can they also demerite, (because the selfe same reason holdeth in both alike,) and if they can demerite, they can also sinne mortally, and so perish eternallie, contrarie to popish doctrine.

Again, if any mercie can be found after this life: the reason made by saint Paul to the Corinthians which was grounded vpon the chiefest misterie of our Christian faith is doubtlesse of no force at all: to wit, when hee concludeth of the faith vpon Christ his resurrection from the dead.

Thus standeth the Apostles discourse: they that die in the faith of Christ, are either saved or damned: who if they be saved, then is Christ risen againe, and become a true saviour: but if they be damned: then doubtlesse is Christ not risen againe, neither become a true saviour. Now to confesse a thirde place, where soules remaine neither saved or damned, but in a perplexe manner, that indeed may stand with popish doctrine, but is flatte against Saint Paules discourse. Infra cap. 9. per totum.

Againe, to hold a third place doth overthrow another of Saint Paules reasons, when he affirmeth the being in this bodie, to keepe the faithfull from Christ.

For if popish purgatorie be admitted, the soules suffering there shall be as well absent from Christes presence, as when they were in Christes bodie. 2. Cor. 5. v. 7. 8.

But perhaps, saint Paul knew not how to conclude his purpose, or at least was not in love with papistrie. Yet the papistes will say, that it is verie common with the fathers to pray for the dead.

To this I say, that in verie deede it cannot be denied, but that sundrie of the fathers have both praied themselues for the dead, and haue also approved the praiers of others to the like end. But this will neither establish the popish purgatorie, nor their manner of praying for the dead.

VVhich obiection, becaus it seemeth to carrie a great maiestie with it, and indeede seduceth many a one, (as which is plainly set downe in verie expresse termes, in many places of the auncient writers,) I purpose a litle to stand vpon it, nothing doubting but to satisfy the indifferent reader therewith through the power of God, so he will yeeld attentiue eares vnto my words. 1. Cor. c. 15. v. 17. 18.

¶ I therefore say first, (as is proved elsewhere in this treatise,) that

what writer ſo euer affirmeth any doctrine, contrarie to that which is taught in the holy ſcriptures: he who ſoeuer he be, muſt be reiected, and his doctrine in that point contemned.

VVhich thing I doe not barely ſay, but I haue prooued the ſame out of the doctrine of the fathers, by the flat and expreſſe wordes of the fathers themſelues. peruſe the ninth chapter, of credit to be giuen to writers.

2 I ſay ſecondly, that it is a ſeemely, good, and godly maner, to pray for the dead: ſo our hearts bee rightly diſpoſed, and our praiers framed accordingly.

As for example: when it is ſaid of ſome friend departed out of this life, God grant him a ioyfull reſurrection: which is the moſt orderly and plaineſt forme, of praying for the dead.

3 I ſay thirdly, if one ſay God haue mercie vpon the ſoule, being wel inſtructed for the true ſenſe thereof: it is not to be reproued, though the other phraſe and maner of praying, ought rather to be vſed: eſpecially in theſe daies, when the latter kinde is commonly abuſed. for albeit the holie and ancient fathers, when they prayed for reſt & mercie to the dead, vnderſtoode nothing els but the reſurrection of the bodie, and the complement that redoundeth to the ſoule by vnion of the ſame: yet haue the papiſtes taught, and this day teach the people to vnderſtand therby, the mitigation of purgatorie pains: which the ſoules of the dead enioy (as they groſlie imagine,) either by praiers of the faithfull, or by maſſes, trentals, and diriges, or by the popes pardons. So that the evill of this maner of praying, conſiſteth not in the phraſe and praier it ſelfe: but in the erronius affection of the partie that ſo praieth.

For the better vnderſtanding whereof, we muſt obſerue:

1 Firſt, that it is lawfull to pray for ſuch things, as are verie certaine: but not yet accompliſhed or brought to paſſe.

And conſequently, that it is lawfull to pray for the reſurrection of the bodie: as alſo that the ſoules in the ſecond advent may be vnited againe to the bodies: that ſo the faithfull may in complete maner, be made partakers of the viſion beatificall.

This obſervation is manifeſt by that praier which our ſaviour himſelfe praied: whoſe actions, as writeth the apoſtle, are our inſtructions.

1 Pet.2.v. 22. For our Lord Ieſus praied for the ſalvation of his elect, who neither ſhall nor could periſh by any poſsibilitie.

That he praied for them, is manifeſt in theſe wordes:

Iohn.c.17.v.9. 12. *Non pro mundo rogo, ſed pro his quos dediſti mihi, qui a tui ſunt. Pater ſancte, ſerua eos in nomine tuo, quos dediſti mihi.*

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I pray not for the world, but for those whom thou hast giuen me, because they are thine. holy father, keepe them in thy name, whom thou hast giuen me. Yea, the verie elect are commaunded to praye for their salvation, because that is one of the petitions in the Lords prayer, which appertaineth to all, especially to the elect.

And that the elect cannot perish, is euident by this testimonie of the holie gospel:

Mat.c.24.v.24

Ita vt in errorem inducantur (si fieri potest) etiam electi:

So that the verie elect should be seduced, if it were possible.

2 vvee must obserue secondly, that in the writinges of the fathers, sinne is often taken for the corruption and mortalitie of the bodie: as the papistes themselves doe ever in their romish pardons, vnderstand by sinne the paine due for sinne.

which obseruations well remembred, all obiections out of the fathers, touching praying for the dead, may bee answered with all facilitie. For first, when the ancient churches offered vp their sacrifices of thankes giving, and prayers for the dead:

2 And secondly, when the fathers doe desire eternall rest vnto the dead: they desire nothing lesse, then that such souls may be delivered out of purgatorie, or haue remission of their sinnes.

vvhich thing I will proue, by two verie sound foundations.

1 The one, because such prayers or oblations were made for those, who (not only as the fathers beleeued, but euen as the papistes themselves confesse) were then in heaven, where they neither needed nor could be relieved, by such praiers or oblations.

2 The other, because the fathers haue ackowledged so much, by expresse wordes in their writings.

1 The former foundation is evident in the liturgie of S. Chrisostom, who there offered his sacrifice of thankes giuing, for the prophets, apostles, martyrs, , and for our blessed ladie the holie virgin Marie. vvhom all I am well assured, the papistes will confesse to haue beene in heauen, long afore saint Chrysostome was borne.

Chrysost. in liturg. prope finem, to. 5. p. 1377.

2 The second foundation is plainly confessed by saint Ambrose, who in his funerall orations for the emperours Theodosius and Valentinianus with his brother Satyrus: both confesseth them to possesse eternall rest in heaven, and nevertheless praieth for eternall rest vnto them.

which words, though they seeme to implie manifest contradiction: yet are they no lesse exact and sound, then godlie and easie to be vnderstood: if my rehearsed obseruations be well marked. For though their soules were in eternall blisse, that is, in heaven: yet neither were their bodies then, neither are they now, neither shall they be, vntill the second advent of our redeemer, in that eternal rest.

which

VVhich rest that Valentinianus, Theodosius, and Satyrus may enioy after the day of dome in complete maner: that is, in soule and bodie vnited in perpetuall vnion: Sainte Ambrose prayed so instantly.

Now for thy better instruction and satisfaction, (gentle Reader,) I will alleage Saint Ambrose wordes, as himselfe hath vttered them.

Of his brother Satirus he saith thus:

In oratione funebri pro Satyro, to. 3. in fine.

Tibi nunc omnipotens Deus innoxiã commendo animam, tibi hostiam meam affero: cape propitius ac serenus fraternum munus, sacrificium sacerdotis.

To thee now, O almightie God, I commend his innocent soule: to thee I offer my oblation, accept favourably my brotherly present, the sacrifice of thy priest.

Of Theodosius he saith thus:

In oratione funeb. pro Theod. to. 3. p. 52.

Da requiem perfectam servo tuo Theodosio, requiem illam quam præparasti sanctis tuis.

Giue perfect rest to thy seruant Theodosius, that rest which thou hast prepared for thy saintes.

Of Valentinianus he saith thus:

Ambr. de obitu Valent. p. 12. to. 3.

Nulla dies vos silentio præteribit, nulla inhonoratos vos mea transibit oratio, nulla nox non donatos aliqua precium mearum contextione transcurret. omnibus vos oblationibus frequentabo.

No day shall passe with silence, none of mine orations shall passe without your honour, no night shall slide away without some prayer of mine for you. I will frequent you with all oblations.

Thus we see plainly, that Saint Ambrose both offered sacrifice of lawde, and prayed for Valentinianus, Theodosius, and Satirus being dead.

Let vs now proceed a litle further.

Thus saith saint Ambrose of Satyrus:

Ambr. vbi supra de sing.

Intravit in regnum cælorum, quoniam credidit Dei verbo.

Hee is entred into Heaven, because hee beleeved the word of God.

Thus saith he of Theodosius:

Manet ergo in lumine Theodosius, & sanctorum cætibus gloriatur. fruitur Augustæ memoriæ Theodosius luce perpetua.

Theodosius therefore abideth in light, and in the glorie and fellowship of Saints. Theodosius of famous memory, enioyeth perpetuall light.

Thus hee saith of Valentinianus:

Creaimus quia ascendit a deserto, hoc est, ex hoc arido & inculto loco

ad

ad illas florulentas delectationes, vbi cum fratre coniunctus æternæ vitæ fruitur voluptate.

Let vs beleeue, that he is ascended from the desert: that is, from this drie and vntilled place to those florishing delectations, wherin the fellowship of his brother hee enioyeth the pleasure of eternall life.

These wordes are plaine, and neede no glosse. Saint Ambrose then beleeved, that Valentinianus, Theodosius, and Satyrus were in heaven, and enioied eternall rest: and nevertheless, even then prayed for their eternall rest. But doubtlesse his praiers had beene both vaine and foolish, if he should haue praied for that vnto them, which they had and enioyed alreadie. Hee therefore praied, (as my observations declare,) not for the rest and blisse of the soules, which thē possessed eternall rest and blisse: but that the bodies also may bee pertakers of that place and rest, which they wanted then, and shall vntill the day of dome.

And for the better confirmation of this mine assertion, saint Ambrose doth in expresse words so expound himselfe:

For thus he writeth: Ambrosius vbi sup.

Te quæso summe Deus, vt charissimos iuvenes matura resurrectione resuscites. & immaturum hunc vitæ istius cursum matura resurrectione compenses.

O high and mightie God, I beseech thee to raise vp most deare yong youthes with mature resurrection, and to recompence the vnripe course of this their life, with mature and ripe resurrection.

Loe here in plaine and briefe tearmes, the compendious explication of that popish obiection, and doubt, vvhich so troubleth and seduceth many a one. Let this be wel noted.

And so Saint Ambrose his prayer for the dead, was even this and no other: God give them a ioyfull resurrection.

The fourth Conclusion.

IF popish purgatorie were admitted to be κτῆμα ἐς ἀεί: yet would it follow by a necessarie consequent, that the soules tormented there should perish everlastingly.

This conclusion is thus proved.

There is no salvation to be expected out of the church, as witnesseth their great councell of Lateran, and the holie fathers accord thereunto. But soules boiling in purgatorie papisticall, bee neither in the church triumphant, because there is no neede of purgation, neither in the church militant, because there is place for merite and satisfaction: ergo they be out of the church: And consequently without

out the ſtate of ſalvation: and in the ſtate of eternall damnation.

And that the beſt learned papiſtes ſtand in doubt of their ſalvation, it cannot with right reaſon be denied. For in their Maſſes of Requiem, the prieſtes are commaunded to pray in theſe expreſſe words:

In miſſa requiem pro defunctis.

Ne abſorbeat eas tartarus:

That hell ſwallow not them vp and devoure them.

And doubtleſſe, if they bee aſſured of their ſalvation: it is a vaine and ridiculous thing to pray, that they be not ſwallowed vp of hell: And conſequently, their holie Maſſe is farced with a bundell of vanities. Neither wil it helpe the adverſarie to ſay, that though the ſoules in their purgatorie can not ſatisfy for themſelves: Yet may the living ſatisfy for them, which is of as much force, as if they did ſatisfy for them ſelves. For as the tranſgreſſion is perſonall, ſo muſt the ſatisfaction alſo bee.

The reaſon hereof is evident, becauſe to accept ones ſatisfaction for another: may well ſtand with acceptation or mercie, but never with iuſtice.

For which iuſtice notwithſtanding, popiſh purgatorie was invented, and this day is defended: as their reverend profeſſor of divinity Dominicus Soto, plainly teſtifyeth in theſe words:

Soto in 4. diſt. 19. q. 3. ar. 5. in fine.

Reſpondetur, quod licet tunc moriens ſatisfacere nequeat, culpa ſua fuit, quod tempus ad id antea non elegit: & ideo pœna quæ per contritionẽ non fuerit ei dimiſſa, in purgatorio eſt luenda: vt ratio divinæ iuſtitiæ ſervetur. I anſwere,

That although he that dieth, can not ſatisfy for his ſins: yet was it his owne default, becauſe he choſe not before time for it: And therfore, the puniſhment which was not remitted by contrition and confeſſion, muſt be puniſhed in purgatorie: that the order of Gods iuſtice may be obſerved.

The 5. Concluſion.

IT is euident even by the opinion of great papiſtes, that manie ſoules in purgatorie ſhall abide there for ever: and yet is that flat againſt popiſh religion.

This concluſion ſhall bee manifeſt, if I prove three pointes.

First,

1 Firſt, that everie ſinne is mortall.

2 Secondlie, that no mortall ſinne can be remitted or forgiven in popiſh purgatorie.

3 Thirdly, that many depart out of this world, not having their venial ſinnes (of the papiſts ſo tearmed) before remitted, or forgiven.

For firſt, if everie ſinne bee mortall: and ſecondly, if no mortall ſinne be forgiven in purgatorie: and thirdly, if ſundrie be in purgatorie, whoſe ſinnes be not all forgiven: it muſt needes follow by a neceſſarie ſequel, that ſuch perſons muſt continue in purgatorie eternallie, becauſe they cannot come from thence vntill their ſinnes be remitted wholy.

1 Firſt therefore, that euerie ſinne is mortall, is confeſſed by three great papiſtes: that is to ſay, Roffenſis, Gerſonus, and Michael Baius.

For theſe three confeſſe plainlie, that everie ſinne is mortall of it owne nature, and onely veniall through Gods mercifull acceptation: and therefore may it be iuſtly puniſhed everlaſtinglie.

Roffenſis writing againſt Luther, hath theſe expreſſe words. Roffenſis art. 32. adverſ. Luther. pag. 328.

Quod peccatum veniale ſolum ex Dei miſericordia veniale ſit, in hoc tecum ſentio.

That a veniall ſinne is onely veniall through the mercie of God (& not of it owne nature,) therein doe I agree vnto you.

Loe, my Lord of Rocheſter confeſſeth plainlie, that euerie ſinne is mortall of it owne nature.

And Ioannes Gerſon ſometime chanceler of Paris, that famous vniuerſitie, though otherwiſe a great papiſt, can not denie this veritie: for theſe are his words.

Nulla offenſa Dei eſt venialis de ſe, niſi tantum modo per reſpectum ad diuinã miſericordiã, qui non vult de facto quãlibet offenſam imputare ad mortem, cũ illud poſſet iuſtiſſime. Et ita concluditur, quod peccatũ mortale & veniale in eſſe tali, non diſtinguuntur intrinſece & eſſentialiter, ſed ſolum per reſpectum ad diuinam gratiam, quæ peccatum iſtud imputat ad pœnam mortis, & aliud non. Ioan. Gerſ. de vita ſpirituali, lect. 1. p. 3. in 1. corollar.

No offence of God is veniall of it owne nature, but onely in reſpect of Gods mercie, who will not *de facto*, impute euerie offence to death, although he might moſt iuſtlie doe it.

And ſo I conclude, that mortal and veniall ſinnes as ſuch, are not diſtinguiſhed intrinſecallie, and eſſentiallie: but onelie in reſpect of Gods grace, which aſſigneth this ſinne to the paine of death, and not the other.

Manie other ſentences to the like effect the ſaid Gerſon hath, but theſe may ſuffice to content anie reaſonable mind.

Other papiſtes are of the ſame opinion in verie deed, though they do not diſcloſe their mindes in ſuch manifeſt tearmes.

Thus writeth our father Ieſuit Bellarminus:

Bellar. de Ró. Pontif. cap. 21.

Reſpondeo, omne peccatum eſſe contra legem Dei non poſitivam ſed æternam, vt Aug. recte docet. omnis enim iuſta lex ſiue a Deo, ſiue ab homine detur, ab æterna dei lege derivatur: eſt enim æterna lex, vt malum ſit violare regulam.

I anſwere, that everie ſinne is againſt the lawe of God, not poſitiue, but eternall, as Auguſtine rightly teacheth. For euerie iuſt law, whether it be made by God or by man, is derived from the law of God eternall. For the lawe eternall is, that it is ſinne to tranſgreſſe the rule.

And this is the common opinion, as I haue proved out of Ioſephus Angles.

Legendus eſt Ioſeph. Ang. ſup. cap. 7. ar. 2

Neither will it helpe the papiſtes to ſay as the Thomiſtes doe: that veniall ſins are *præter non contra legem*, beſides the law, but not againſt the law.

1 Firſt, becauſe ſaint Auguſtine defineth ſinne generallie to be a gainſt the law of God, writing in this manner:

Aug. l. 22. c. 27. contra fauſtũ.

Peccatum eſt dictum, vel factum, vel concupitum, contra legem æternam dei.

Sinne is a ſaying, or doing, or coveting, againſt Gods eternall lawe.

Ioſeph. Angl. in 4. ſent. part. 3. p. 215.

Secondly, becauſe as Ioſephus Angles their owne doctor ſaith: everie venial ſinne is againſt right reaſon, and to doe againſt right reaſon, is to doe againſt the law of nature, which commaundeth not to depart from the rule of right reaſon.

3 Thirdly, becauſe we muſt give an accompt of euerie idle word in the general day of iudgement, as Chriſt himſelfe telleth vs: & for no other end doubtleſſe muſt this accompt be made, but onely becauſe everie idle word is againſt the law of God.

Mat. 12. v. 36. This reaſon convinceth doubtles.

This the papiſtes can never denie, and yet muſt they likewiſe confeſſe, that idle wordes bee thoſe ſinnes, which they tearme venialles: and conſequently that veniall ſinnes be againſt the lawe of God.

Secondly, that no mortall ſinne can be forgiven in purgatorie, is confeſſed of all papiſtes without contradiction.

Thus writeth Bellarminus:

Bellar. lib. 2. de purgat. c. 1. in fine.

Manet vltima ſententia vera & catholica, purgatorium proijs tantum eſſe, qui cum venialib. culpis moriuntur. & rurſum pro illis qui decedunt cum reatu pœnæ, culpis iam remiſsis.

The

The true and catholike opinion remaineth, that purgatorie is only for those, that die with veniall sinnes: and againe, for those that die with the guilt of sinne, after their sinnes bee forgiven.

And with Bellarminus doe all other papistes agree, that such as die in mortall sinne, goe incontinently to hel.

Thirdly, that sundrie having venial sinnes abide the paines of purgatorie, appeareth by Bellarminus his wordes before alleaged, and by Dominicus Soto in these wordes:

Qui dixerit verbum contra spiritum sanctum, nō remittetur ei in hoc seculo, neque in futuro. Vbi Gregorius lib. 4. dialogorum, adnotavit aliqua leuia peccata remitti in futuro seculo, per ignem purgationis. Soto in 4. s. dist. 19. q. 3.

He that shall blaspheme the holie Ghost, shall neither be forgiven in this vvorld, neither in the vvosld to come..

In vvhich place, Gregorius pope of *Rome*, noted certaine light sinnes to be forgiven in the world to come, by the fire of purgation. Idē habetur d. 25. can. qualis.

And their Aquinas saith thus.

Secundum enim quod peccata venialia sunt maioris vel minoris adhærentiæ vel gravitatis, citius vel tardius per ignem purgantur.

For veniall sinnes are purged by fire sooner or latter, according to their greater or lesser adherence or gravitie. Aquini 12. q. 89. ar. 2. ad. 4.

And for a full accomplishment of this conclusion, Iosephus Angles vttereth the great perplexitie of papistes, concerning this their purgative imagination.

These are his vvords:

Quo igitur modo remittuntur (venialia) in purgatorio? varij sunt modi dicendi. Scotus dicit in instanti mortis, idest, in primo non esse hominis, propter merita quæ homo habuit in vita: Durandus dicit remitti quoad culpam in purgatorio, propter displicentiam quam habent illic animæ venialium, cum sint in charitate. Soto asserit remitti quoad culpā in purgatorio, propter actum charitatis & continuam patientiam, quam dum cruciantur, habent. Ioseph. Ang. in 4. senten. de sacr. pœnit. pag. 219.

Hovv then are veniall sinnes forgiven in purgatorie? diverse hold diversly. Scotus saith, they are forgiven in the instant of death: that is, vvhen man first beginneth not to be, by reason of his merits in his life time.

Durand saith, the fault is remitted in purgatorie, for the displicence of venials, vvhich the soules haue in that place: and that because they be in charity. Soto saith, the sinne is remitted in purgatorie, for the act of charitie and continuall patience, vvhich they have in their torments. VVhom vvill not this discordant theologie, vtterly dissvvade from papistrie.

The sixt Conclusion.

THe booke of Machabees, (which is the sole and onely foundation of popish purgatorie,) is of no force at all to establish the same. This conclusion shalbe evidently prooved, when I shall effectually disproove the authoritie of the said booke of Machabees, wherewith many have a long time beene most miserably seduced. Marke therefore my discourse herein.

To prove that the 2. book of Machabees, (out of which, prayer and sacrifice for the dead, and consequently purgatory is gathered,) is not Canonicall, that is, not penned by the assistance of the holy
1 ghost, I say first, that it is not in the canon of the Hebrewes, neither did the Iewes or Hebrewes at any time repute it, as a part of holy & divine scripture. This S. Hierome witnesseth in these wordes:

Sicut ergo Iudith, & Tobiæ, & Machabæorum libros legit quidem Ecclesia, sed inter Canonicas scripturas non recipit, sic & hæc duo volumina legit ad ædificationem plebis, non ad authoritatem Ecclesiasticorum dogmatum confirmandam.

Hier. in epist. ad Chromatium & Heliodorum, de lib. Solomonis.

As therefore the Church readeth the bookes of Iudith, & of Toby, and of the Machabees, but receiveth them not amongst the Canonicall scriptures, so doth it read also these 2. volumes for edification of the people, but not to confirme any Ecclesiasticall doctrine. S. Cyprian hath the very same wordes in effect, in Symb. expositione.

Cyprian. in expos. Symb.

S. Augustine doth testifie the same, when he thus writeth:

Aug. contra 2. Gaudentii epist. lib. 2. cap. 23. tom. 7.

Hanc scripturam quæ appellatur Machabæorum, non habent Iudæi sicut legem, & prophetas, & Psalmos, quibus dominus testimonium perhibet tanquam testibus suis: dicens: oportebat impleri omnia, quæ scripta sunt in lege, & Prophetis, & in Psalmis de me. Sed recepta est ab Ecclesia non inutiliter, si sobriè legatur, vel audiatur: maximè, propter illos Machabæos, qui pro Dei lege sicut veri martyres, à persecutoribus tam indigna atq; horrenda perpessi sunt.

This scripture which is of the Machabees, the Iewes repute not as they do the law, the Prophets, & Psalmes, to which the Lord gave testimonie as to his witnesses, saying: It behoved all things to be fulfilled, which are written in the law, in the Prophets, and Psalmes of me: but it is received of the Church not without profite, if it bee read or heard soberly: especially, for those Machabees, who for the lawe of God as true martyrs, suffred of their persecutors so unworthy & horrible torments. And their owne deare fryer Bryton telleth vs; that neither is it knowne who was the author of these bookes, neither did the east Church ever receive them. *I* say secondly, that this second booke (out of which purgatorie is collected,) was never in Hebrew: and consequently, never authenticall among the Iewes. I say thirdly, that many things found & affirmed in the bookes of Machabees,

Bryto in Prolog. Mach.

2

3

proove

proove the same to be of no credit at all. For first, those for whome Iudas offred sacrifice & prayer, could not be holpen therwith: becaus as the text recordeth, they perished for their secret idolatry: & so saith the Glosse also. and consequently, Iudas erred grosly in praying and sacrificing for them, and the author of the booke likewise in commēding Iudas his fact. wherupon it followeth necessarily, that the writer was not directed by the holy ghost: becaus he concluded prayer for the dead, upō a notorious known fact condēned by the scriptures. 1

Secondly, this booke saith, that the Iewes were led captives into Persia: but they were translated indeed, not into Persia but into Babylon, as their owne Lyranus doth testifie. 2 2.Mac.1.19.

Thirdly, the second book saith, that Iudas with others wrote their epistle to Aristobolus in the 188 yere, but the first book affirmeth Iudas to be dead in the yere 152, so that he must perforce write his epistle 36 yeres after his death. 3 2.Mach.1. 1.Mach.9.

Fourthly, the first book saith, that Antiochus died in Babylon in his bed for sorow: but the second book avoucheth, that he was slaine in the tēple of Nannea. 4 1.Mach.6. 2.Mach.1.

Fiftly, becaus the author of the books of Machabes desireth pardō, if any thing be done amisse. Thes be his words. *Si bene & ut historiæ competit, hoc ex ipse velim: si autem minus dignè, concedendum est mihi.* If I haue done well and as is decent for the histori, that is my desire: but if not worthily, I must craue pardon. And doubtlesse, he that writeth by the direction of the holy ghost, needeth no pardon at all. 5 2.Mach.15. 2.Mach.14.37.

Sixtly, the wilfull murder of Razias is there commended, which commendation can not proceed from the holy ghost. 6

Seventhly, the authour of the Macchabees doeth onely conclude praying for the dead, becaus Iudas offered sacrifice for the dead. 7

VVhich general illation vpon a particuler fact, is not good in popish maner of proceeding. For as their Maxime saith, which is true indeede:

Privilegium paucorum, non facit legem communem.

The privilege of a fewe, can not establish a generall law: neither will it helpe the papistes to say, that saint Augustine and others alleaged this booke. For so saint Paul alleaged the testimonies of Ethnickes, Epimenides, Menander, and Aratus: and popish divines alleage now and then Esops Fables. Tit.cap.1.12. 1.Cor.15.33. Acts17.28.

But in what maner & to what end S. Augustine alleaged this book, I haye shewed out of Augustine alreadie. Neither yet will it helpe to say, (which some repute for a great argument) that this booke is in the corps of the Bible. For so is the fourth booke of Esdras within the corps of the bible: & yet doe the papistes themselves repute it, no better then a fable. yea, which is more to be noted: they will not haue the last end of the Lords praier, to be canonicall: albeit it be found in the greeke originall, and placed in the corpse of the bible.

For the great popish linguist Benedictus Arias Montanus, telleth the reader in his observation vpō that place, that it is not of the text though he can not denie it, to be in the greeke & first originall. Arias Mont. in cap.6. Mat. vers.13.

To

To conclude, neither did Iudas pray himselfe, neither did he will others to pray for remission of sinnes unto the dead: neither is it flatly so said in the Greeke copie, neither did hee offer sacrifice for the sinnes of the dead, but for the resurrection of the body, vnderstanding by sinne the death and corruption of the bodie, which proceedeth of sinne and followeth the same. VVhich my interpretation may be gathered out of these wordes of the text it selfe:

2. Mach. 12. 43. *Bene & religiosè de resurrectione cogitans.*

Thinking well and religiously of the dead.

And therefore is the illation of the popish latine translation, so highly commended and strictly commanded by the synod of Trent, vaine, frivolous, and foolish. He that penned the storie, hath without all rime and reason infarced the same: because no such conclusion can be truly gathered, of Iudas his oblation and fact.

The Corollarie.

FIrst therefore, since there is no purgatorie but Christs blood.
Secondly, since after this life there is no place for merite or satisfaction.

Thirdly, since the booke of Machabees is not Canonicall: I conclude, that it is a sufficient motive for me to renounce the Romish religion, as false, erroneous, and pernicious doctrine.

Thus much of the sixt Motive.

The VIII. CHAP.

Of dissention amongest the Papistes.

ALthough nothing is more common with the Papistes, then to charge protestants with dissention: yet is it their owne peculiar badge, as will appeare by due examination thereof.

The first article of dissention.

THe first erection of the English seminarie at Rome, began with dissention, betweene the students on the one part, and Master Morice the VVelsh-man on the other part. This Morice

was

was appointed the rectour of the ſeminarie, with whome tooke part doctor Lewes an other VVelſh-man, (who was Arch-deacon to the Arch-biſhop of Cambrey, and referendarie to the Pope at that time,) and alſo Cardinall Morone then the protectour of the Engliſh nation.

With the ſcholers tooke part, the cloſe and politike Ieſuites, who would ſeeme to doe nothing in the matter openly, but in deede did all in all ſecretly. For the ſpace of ſome daies, (in which time the matter was hotely handled on both ſides, daily ſutes being made, and ſupplications exhibited unto his holineſſe,) the Cardinall prevailed, and the pope diſcharged the ſchollers. But the Ieſuites laboured ſo forcibly (& yet covertly:) that within three daies, (notwithſtanding all the means that the Cardinall did and could make,) the ſchollers were againe reſtored to their places. For Toledo the Ieſuite was commaunded by the generall of their ſocietie, to fall proſtrate on his knees before the popes holineſſe, and there to make a pitifull lamentation for the overthrowe of England. that is forſooth, that now were reiected the fineſt wittes, the moſt towarde youthes, the ſeed of poperie, and the onely hope of the Engliſh nation: who now exiled for zeale in religion, and come to be his popiſh vaſſals: muſt either be trained up in papiſtrie after the Ieſuiticall maner, or els ſhould England never be reclaimed world without end.

This Toledo was pope Gregories preacher, & adviſer in al important Eccleſiaſticall cauſes.

VVhich ſweete narration, no ſooner ſounded in the popes eares: but he commanded the ſchollers, to be received into the Colledge againe. And ſhortly after by Ieſuiticall pollicie, Maſter Morice was *officiperda*, and a Ieſuite made rectour in his place.

This diſſention ſtill continueth in that ſeminarie, as in which have bene foure or five (to ſpeake of the leaſt,) notorious combattes or endeavours betweene the rectour and the ſtudents: who ſhould expulſe ech other. And ſometime the rectour hath ſo prevailed by pollicie, that ſome fewe haue bene diſmiſſed: and other-ſomtime the generall of the Ieſuites hath bin glad to change the rector, ſo to appeaſe the diſſention.

The like agreement is, amongſt the papiſtes at home here in England: for I pray you, did not their holy confeſſor M. Sherewood, even in the time of his bondes for poperie, murder his brother papiſt in the towre of London? I wote he did. Did not olde Sir Iohn in the kidcote at Yorke ſo agree with Comberforth the prieſt, that they would never keepe companie the one with the other: though living both in one little priſon, and impriſoned for the ſelſe ſame cauſe? it was ſo, my ſelfe was *teſtis oculatus*. Did not VVright, Fletcher, and Comberforth, impriſoned all together in the blockehouſes at Hull upon Kingſtone, agree in deviding their contributi-

ons which were right large ones, euen as theeves agree in deuiding their spoyles and robberies? Their mutuall contumelies filled the eares of countrey-papistes, their writings were lamented of the readers.

Let Padley, Norlees, and Haversiege say, if it be not so.

VVhat holy amitie is betweene the Iesuite Mushe, and other seminarie-priestes, Brodell, Dakins, Butler, and others his brother priestes will witnesse with me.

And that ye may knowe in one worde the perfection of the English Romish seminarie, you must vnderstand, that by the Iesuites their aduise, the students in their supplications to the pope in their great conflict with the Cardinall, promised that they woulde all be romish priests, for the conversion of England to his Romish religion.

VVhich offer and promise was verie plausible in the popes eares.

For the better confirmation of which promise, all the schollers were shortly after called to their corporall oathes.

All which was wrought and contrived, by the politikes the Iesuites: some fewe schollers onely acquainted with the promise and oath, vntill the verie instant in which they did sweare.

VVhich oth as it was ungodlily made, so is it and will be ungodlily performed, so long as that colledge can stand, by all probabilitie.

I say by all probabilitie, because I haue great reason so to thinke: though I can not as a God, divine of future contingents.

That it is vngodlily performed, too much experience sheweth by so many seminaries sent daily in multitudes, oddely and disloyally into this land.

The like experience we haue in Iohn Gower, who so long resisted the Iesuites in refusing to bee made priest, and at length was made against his will for feare: as also in Humfrey Maxfielde and Thomas Nevvell verie proper schollers for their time, who staying in the seminarie untill they were urged to be priestes, were at the last expulsed because they would not be priestes. But now to dissentions of more importance.

The second Article.

BEllarminus auoucheth, that it neither is nor ever was lawfull since Christes time, for Bishoppes, Priestes, or Deacons

cons, to marrie after taking of their orders: as which saieth hee, is prohibited by the apostolique law. Bellar.lib.1.de clericis ca.19.

But their Canon law telleth us another tale, for thus is it written in their owne decrees:

Cum ergo ex sacerdotibus nati in summos pontifices supra legantur esse promoti, non sunt intelligendi de fornicatione, sed de legitimis coniugijs nati: quæ sacerdotibus ante prohibitionem vbique licita erant, & in Orientali Ecclesia vsque hodie eis licere probantur. Dist.56.cap. cenomanese.

VVhen therefore, wee reade that they are promoted to the popedome, who vvere the sonnes of Priestes: wee must not understande that such were bastardes, but borne in lawfull wedlocke and legitimate: which marriages were lawfull for priestes everie vvhere before the prohibition: and in the east church they are approoved to be lawfull vntill this day.

And in other place of the saide Canon-lavve vvee are tolde of many popes that vvere priests sonnes: to wit, Bonifacius, Agapitus, Theodorus, Sylverius, Fœlix, Deusdedit, and others. Dist.56.cap. Osius.

The third article.

Oncerning veniall sinnes, hovve they are remitted in purgatorie: the dissention is such and so great, as of the schoole-men eache one differeth from other.

Scotus saith, they are forgiven in the instant of death: that is, vvhen man beginneth first not to be, by reason of his merites in his life time. Ioseph. Ang. in 4. sent. de sacrament. pœnit. p. 219.

Durandus sayeth, they are forgiven for the displiecence of venials, which the soules haue in that place: and that because they are in charitie.

Soto sayeth, the sinne is remitted in purgatorie, for the acte of charitie, and continuall patience, which the soules haue in their tormentes.

The like dissention is about their pardons, as is said alreadie.

The fourth article.

NAvarre telleth vs, that wee are onely bounde to confesse our mortall and great sinnes; and that a papist comming to their sacramentall confession, may confesse some, and conceale other some.

Navarr.ca. 21. n.34. in ench.

These are his wordes:

Hoc præceptum non includit venialia, etiam si mixta sint mortalibus. Quibus consequens est posse quem si velit, confesso uno peccato veniali alterum tacere.

This precept doth not include veniall sinnes, albeit they be mingled with mortals. whereupon it followeth, that the penitent may if he list, confesse one veniall and conceale another. Thus Navarre. To which I adde: that by this doctrine, the penitent may dissemble egregiously in confession, and deceive his ghostly father: and yet not sinne at all.

But the famous popish Chancellour of Paris Iohannes Gerſonus, telleth another tale. Thus he writeth:

Gerso. de vita spirituali, lect. 2. circa mediũ part. 3.

Omne peccatum pro quanto est offensa Dei & contra legem eius æternam, est de sua conditione & indignitate mortiferum, secundum rigorem iustitiæ, & à vita glorie separativum. Ratio est, quoniam omnis offensa in Deum, potest iustè ab ipso iudice deo puniri pœna mortis tam temporalis quam æterne, imò annihilationis pœna. est igitur de se mortifera. assumptum deducitur ex hoc, quod nulla pœnâ talis est ita mala, quam mala est ipsa offensa. Et ex alio: quia potius toleranda esset omnis mors penalis & annihilatio, quàm committenda esset quantumlibet parva offensa in deum. da oppositum, iam offensa Dei licitè fieri deberet in casu.

Every sinne in that it is an offense against God and his eternall lawe, is mortall of it owne condition and indignitie according to the rigour of iustice, and devideth us from the life of glorie. The reason is, because God may iustly punish every offense done against him, as well with eternall as temporall death, and with the mulct of annihilation. It is therefore mortall of it owne nature.

The assumption is gathered of this, for that no such punishment is so evill as the offense. as also because every penall death, and annihilation both: ought rather to be tolerated, then the least sinne to

to be committed: Graunt the contrarie, and in ſome caſe ſinne ſhall be done lawfully, and be no ſinne at all.
Thus ſaith Gerſon, and this is a true, learned, and comfortable ſaying. whereof more ſhalbe ſaid hereafter.

The fifti Article.

NAvarre ſaith, that one may both denie in word and upon his oth, that which the iudge requireth of him: ſo he equivocate, and make his owne ſenſe unto himſelfe: but their lerned doctour Geneſius Sepulveda, telleth him it may not be ſo. Yet all our politikes, our Ieſuites I would ſay, holde with Navarre. Yea, the Ieſuites will now and then by equivocation, denie them ſelves to bee Chriſtians: as their deare brother *Iohn* Muſhe confeſſeth, in his anſwere to my addition. whoſe wordes I rehearſed at large, in my counterblaſt againſt him and his adherents.

Navar. in enchir. cap. 18. n. 61. cap. 25. n. 43.

The ſixt Article.

ALL the Romiſh Ieſuites and other papiſtes now adaies avouch obſtinately, that matrimonie is a ſacrament, and conferreth grace *ex opere operato*: but their owne Durandus and Gaufridus, affirme boldly the contrary.
Durand hath theſe expreſſe wordes:

Præter duo prædicta, ſunt alia duo circa matrimonium, circaque ſine periculo hæreſis, licitũ eſt contraria opinari: quorum unum eſt theologicum, videlicet, vtrum in matrimonio conferatur gratia ex opere operato, ſicut in aliis ſacramentis novæ legis. Secundum eſt logicum, videlicet, vtrum matrimonium habeat plenam univocationem cum aliis ſacramentis.

Durand. in 4. ſent. diſt. 26. q. 3.

Beſides theſe two, there bee other two things to bee conſidered in matrimonie, wherein we may without daunger of hereſie thinke the contrary. The one is theological, to wit, if in matrimony be conferred grace *ex opere operato*, as in other ſacraments of the new law. The other is logicall, to wit, if matrimony be a ſacrament properly and univocally ſo called. And Durandus avoucheth Gaufridus with other Canoniſts, to be of his opinion. So then, matrimony neither giueth grace, nor yet is properly a ſacrament.

THE SEAVENTH ARTICLE

of their Dissention.

Sylvest.de papa num.10. SYlvester Prieras hath these words:

Papa est imperatore maior dignitate, plus quàm aurum plumbo.

The pope doth more excell the Emperour in dignitie then gold excelleth leade.

Againe he saith thus

Donavit Constantinus papæ in veneration em & recognitionem Dominij, administrationem temporalem imperij, & eandem immediatè Papa concedit imperatori in vsum, & stipendium officij, pro gubernatione & defensione pacifica ecclesiæ.

The Emperour Constantine gave the pope temporall administration of the Empire, in token of his reverence and homage: and the pope gaue the Emperour the same againe, as the stipend of his service, for his peaceable protection of the church.

And a litle after he hath these wordes:

Sylvest. de papa num.14. *Vnde dico, quòd de plenitudine potestatis ex causa rationabili, potest omnes leges civiles evertere, & alias condere: nisi in quantum spectant ad ius naturale aut divinum, nec imperator cum omnibus legibus & populis Christianis possent contra eius voluntatem quicquam statuere.*

VVherevpon I saie, that of the fulnes of power vpon reasonable cause, the pope may dissolve all the ciuill lawes, and make others: neither can the emperor with all lawes and consent of Christendom determine anie one iote against his mind.

Archidiaconus and Augustinus de Ancona, are of the selfe same opinion with Sylvester. But other papists are ashamed now thus to hold: and therfore write sharply against this opinion.

Bellarminus saith thus:

Bellar.li. 5. de Rom. pont. c. 4. A. *Christus vt homo dum in terris vixit, non accepit, nec voluit vllum temporale dominium: summus autem Pontifex Christi vicarius est, & Christum nobis representat qualis erat dum hic inter homines vlveret. Igitur summus Pontifex vt Christi vicarius, atque adeo vt summus Pontifex est, nullum habet temporale dominium.*

Christ as man while he lived on earth, neither had nor would haue any temporal dominion: but the pope is Christes vicar, and representeth Christ to vs, in such sort as he lived here among men: therefore the pope as Christes vicar, and consequently as pope, hath no temporal dominion.

Victoria hath these words:

potestas

Potestas temporalis non dependet a summo pontifice, sicut aliæ potestates spirituales inferiores. Et paulo post: licèt assertores alterius partis communiter dicunt, quòd papa instituit omnem potestatem temporalem, tanquam delegatam & subordinatam sibi, & quod ipse constituit Constantinum imperatorem: sed totum hoc est fictitium & sine quacunque probabilitate, nec innititur vel ratione, vel testimonijs, vel scripturæ, vel saltem alicuius ex patribus, vel verè theologis, sed glossatores iuris hoc dominium dederunt papæ, cum ipsi essent pauperes rebus & doctrina.

Victor. testi. ecclesiæ pag. 38.

Temporall power doth not depend vpon the pope as inferiour spiritual powers doe: although others of the other part commonly say, that the pope ordeined all temporall power, as delegate and subordinate to himselfe, and that he made Constantine emperoure. But al this is a meere fable, and voide of all probabilitie, neither hath it any ground, either of reason, or of scripture, or of ancient fathers, or good deuine. yet the glosses of the canons gaue the pope this preheminence, becausе themselues were beggerlie fellowes and vnlearned. Behold here the liuely originall of popedome, euen by the testimonie of the best learned popish doctor.

Loe, ignorãce and pouertie are the advãcers of popedome.

The eight article of Dissention.

THe papistes this day do constantly hold and teach, as a necessarie doctrine of faith: that there be veniall sinnes which doe not dissolve the amitie betweene God and man: becausе they are not (say they) *contra* but *præter legem dei*. which distinction Thomas Aquinas vttereth verie plainly in these words:

Peccatum veniale dicitur peccatum secundùm rationẽ imperfectam, & in ordine ad peccatũ mortale, sicut accidens dicitur ens in ordine ad substantiam secundum imperfectam rationem entis: non enim est contra legem. quia venialiter peccans nõ facit quod lex prohibet, nec prætermittit id, ad quod lex per præceptum obligat, sed facit præter legem, quia non observat modum rationis quã lex intẽdit.

Aquinas 1. 2. q. 88. ar. 1. ad 1.

A venial sin is termed sin, after an vnperfect maner, & way to a mortal sin, euen as accidens is called ens in order to substantia, after an vnperfect reason of ens. For it is not against the law; becausе hee that sinneth venially, doth not that which the lawe forbiddeth, neither doth omit that to which the law by precept doth oblige, but doth besides the law, becausе it doth not observe the maner of reason which the law intendeth. But this opinion is sharply reproved, and flatly confuted, by many learned papistes. For Michael Baius apud Bellar. Ioannes Gerson de vita spirituall, lect. 1. circa med. & Rossensis artic. 32. cont. Luther, affirme, that every sin is mortall of it owne nature & therefore may iustly be punished eternally. Durandus proueth by manie reasons, that euerie sin is against the law of God. Ioannes Gerson & Almain hold the same. For thus speaketh Ioseph. Angl. of them.

Mich. Baius apud Bellar. de purgator. l. 2. cap. 4.

Apud Nauar. prælud. 7. nũ. 16.

tertia

Ioseph. Ang. in 1.s.d.37. diffic.6,

Tertia opinio est Gerso. & Almaini asserentium venialia & mortalia non differre ex natura rei, sed tantum ex divina misericordia, eo quòd placuit divinæ maiestati imputare ad pœnam æternam mortale, veniale autem ad temporalē. utrumque tamen ex natura sua, cum sit in Deum, esse dignum pœna æterna.

Gerson. part. 3. de vita spirituali lect.1.

The third opinion is Gersons and Almains, affirming that veniall and mortall sinnes do not differ in the nature of the thing, but only by the mercie of God: in that it pleased the maiestie of God, to assigne eternall paine for the one, and temporall for the other. For both of them deserve eternall paine of their owne nature, because they are against God,

And in another place, the same Iosephus writeth in this manner.

Idem Ioseph. vbi supr. diffic. 4.

Durandus tamen & alij permulti hanc sententiam impugnant, affirmantes peccata venialia esse contra mandata: & hæc opinio, videtur modo in scholis communior.

But Durand and many others impugne this opinion, auouching veniall sinnes to be against the commaundement: and this opinion now adaies, seemeth to be more common in the scholes. where note by the way out of the word (*modo* now adaies,) the mutabilitie of romish religion.

The popish doctrine is mutable. See the 1.c.& 4. concl.

THE NINTH ARTICLE.

of Dissention.

THe councell of Trent, Thomas Aquinas, Bellarminus, and manie other papistes, affirme matrimonie to be properlie a sacrament of the new testament, and to conferre grace,

Durand. in 4. d.26 quest.3.

But Durand denieth it, either to give grace, or to be properlie a sacrament.

Apud. Bellar. l.1. de matr. c.6.

So Alphonsus a Castro, and Petrus a Soto, denie it to bee properlie a sacrament of the new lawe.

Canus de locis l.8.c.5. fol. 246.

And Melchior Canus, having sundrie others of his opinion, (as he saith,) holdeth matrimonie to be a sacrament, yet not everie matrimonie to be so: but only that matrimonie, which is celebrated *a ministro ecclesiastico sacris et solemnibus verbis*: by the minister of the church in sacred and solemne words.

Ioseph. Ang. in 4.s. de matri. ar.4.diffi.1.

The like dissention is among Papistes, about the matter and forme of the said sacrament. For Iosephus Angles reciteth fiue severall opinions, for and concerning this one point of popish doctrine.

And

And Melchior Canus beholdeth ſuch varietie in this matter, as he reputeth him a mad man, that wil beleeve their ſayings. whoſe words for better credite ſake, are theſe:

Canus de locis lib. 8. cap. 5. p. 245.

Lege magiſtrum. D. Tho. Scotum, Bonav. Richard. Palud. Durand. cæteroſq; ſcholæ theologos, & niſi ſtatim eorum pendentes ac vacillantes animos deprehenderis, tum vero me aut ſtultum, aut temerarium iudicato. Nam & cum quærunt an matrimonium conferat gratiam, id quod maxime eo loco finiendum erat, non definiunt tamen: ſed in his referunt quæ in hominum opinione ſunt poſita. In materia item & forma huius ſacramenti ſtatuenda, adeo ſunt inconſtantes & varij, adeo incerti & ambigui, vt ineptus futurus ſit, qui in tanta illorum varietate & diſcrepantia, rem aliquam certam, conſtantem, exploratam conetur efficere.

Read the maſter, S. Thomas Bonaventure, Richardus, Paludanus, Durandus, and other ſchoole divines: & if by and by thou doeſt not perceiue their wavering and doubtfull mindes, then iudge me either a foole or a raſh fellow. For when they enquire if matrimonie confer grace, that which was eſpecially to be defined, that define they not at all, but onely tell what others thinke therein: and in determining the matter and forme of this ſacrament, they are ſo unconſtant and various, ſo uncerten and ambiguous: that he may be deemed a foole, who in ſuch their variety and diſſent, will eſtabliſh any conſtant doctrine. Here gentle reader, thou maieſt behold the diſſention of papiſtes, even in their ſacraments and matters moſt important.

The tenth Article of diſſention.

PAnormitanus, Abulenſis, Gerſon, Almaine, Cuſanus, with all the fathers of the counſell aſſembled at Conſtance, affirme every generall counceil to be aboue the Pope, as I haue proved in the 4. chapter and third concluſion: But all our Dominicanes, Ieſuites, and ſeminaries, doe with open mouthes avouch the contrarie, as their writings and experience this day teacheth vs.

Let not the Papiſts hence forth boaſt of their unitie.

The eleventh article of diſſenſion.

THe Ieſuites and ſeminaries tell us, that the Church conſiſteth in thoſe popes, who ſit by materiall ſucceſsion in Peters chaire at Rome: how badde ſoever their lives be, and how erroneous ſoever be their private opinions: but their owne great doctour Nich. Lyranus, doth ſharpely impugne that their ſottiſh aſſertion: telling them that many popes have forſaken the chriſtian faith and become atheiſts, & therefore that the church doth not conſiſt in the materiall ſucceſſion of men, but in the faith of Peter and doctrine which he preached.

Reade the place & mark the words, for they are moſt evident.

Read his words in the third chapter, and fourth concluſion.

The like diſſention is amongſt papiſts, about the popes diſpenſation in *matrimonio rato non conſummato*, as is alreadie prooved in the fifth chapter: read and peruſe the chapter.

The twelfth Article of diſſention.

vide Bellar. & Ioſ. Ang. de ſacram. confir.

MAny papiſts, as Aquinas, Richardus, Paludanus, Marſilius, pope Gregorie, & all his canoniſts do hold, that a ſimple prieſt by vertue of the popes diſpenſation, may lawfully and effectually miniſter their ſacrament of confirmation.

VVhich opinion Covarruvias recordeth and iuſtifieth in theſe wordes:

Covar. tom. 2. l. 1. c. 10. pa. 24. de ſacr. confir.

Tertio probatur ſimplicem ſacerdotem poſſe ex Rom. pontificis diſpenſatione, ſacramentum hoc confirmationis miniſtrare, auctoritate D. Gregorij qui permittit & vere concedit licentiam presbyteris, ubi deſunt Epiſcopi miniſtrandi ſacramentum confirmationis: quod ſi fieri iure non poſſet, vir doctiſsimus & ſanctiſsimus minime permiſiſſet.

It is prooved thirdly, that a ſimple prieſt may vpon the popes grant, adminiſter this ſacrament of confirmation by S. Gregories authoritie, who permitteth and indeed giveth licenſe unto prieſtes where biſhops want, to doe the ſame.

vide Covarr. Ioſ. & Bellar. de ſacr. confir.

But his opinion and practiſe is ſtoutly impugned by other great papiſtes, to wit, Bonaventura, Alphonſus, Durandus, Scotus, Maior, and pope Hadrian, who all avouch that pope Gregorie was a man and therefore might erre, and erred indeed egregiouſly, what greater and more important diſſention can be then this? for confirmation is a ſacrament with the papiſtes.

The thirteenth article of diſſention.

vide Bellarm. & Ioſ. Ang.

ALbertus Magnus, Thomas Aquinas, Ioannes Maior, Bonaventura, Almain, Richardus, and other papiſtes affirme, that every of their 7. orders is a ſacrament. VVhereupon I might inferre right conſequently, that the papiſtes have by iuſt number, 13. ſacraments in all.

But their Durand doeth reiect this common opinion, as fooliſh and improbable. Yea, Victoria, Ioſephus Angles, Caietanus, and Petrus Lombardus their maſter of ſentences, are no ſmall patrones of Durandus his opinion.

Ioſephus Anglus writeth thus:

Ioſ. Ang. de ſacram. ord. ar. 2. diffic. 3.

Non eſt erroneum affirmare cum Durando, ſolam ordinationem ſacerdotis eſſe ſacramentum ordinis, reliquas vero ordinationes ſacramentalia eſſe, quia Eccleſia hactenus non declaravit oppoſitum, neque eius opinio ſcripturæ ſacræ & ſanctorum auctoritatibus contradicit.

It is not erroneous to affirme with Durande, that onely prieſthood is a ſacrament, and that the ſixe other are meere ſacramentals, becauſe the Church hitherto hath not declared the contrarie, neither is this opinion contrary to holy ſcripture, or to the doctrine of the fathers. Victoria hath theſe wordes:

S

Si enim aliqui ordines non ſunt iuris divini ut certo conſtat deminoribus: non eſt dubitandum quin collatio illorum committi poſsit non Epiſcopo. Victor. de poteſt eccleſiæ, relect. 2. p. 90.

For if ſome orders be not *de iure divino*, as it is certen of the leſſer orders: there is no doubt but the collation thereof may be committed to him that is no biſhop.

And in another place the ſaid Victoria ſaith thus:

Opinio Durandi & Caietani eſt probabiliſsima, ſcilicet quod ſolum ſacerdotium eſt ſacramentum, vel ſaltem quod quatuor minores non ſunt ſacramentum. Victor. de ſacramento. ord. p. 119.

The opinion of Durand and Caietane is moſt probable, to witte, that onely prieſthood is a ſacrament, or at the leaſt, that the foure leſſer orders are not a ſacrament. And a little after he telleth us, that pope Vrbanus and Innocentius are of the ſame opinion.

Theſe be his wordes:

Innocentius vir doctiſsimus, allegans Vrbanum papam dicit: Vrbanus ait quod ſolum presbyteratus & diaconatus ſunt ſacri ordines, & quod illi ſolum leguntur fuiſſe in primitiva Eccleſia. Victor. ubi ſupra.

Innocentius a very learned pope affirmeth with pope Vrbane, that onely prieſthood and deaconſhip are holy orders, and that they only were in the primitiue Church.

The fourteenth article of diſſention.

COvarruvias having alledged many writers touching the exemption of Clergie-men frō ſecular iudgements, hath theſe wordes: Covarr. tom. 2. cap. 3. pract. quæſt.

Quorum omnium ea eſt concors ſententia, quod hæc clericorum exemptio ſit omnino iuris divini, cui per humanam legem derogari non poſsit.

VVho all hold this opinion conſtantly, that this exemption of Clerkes is wholly of the law divine: from which, mans lawe can not derogate. Yet as ſaith the ſaid Covarruvias in the ſame place, the contrary opinion is defended of many other papiſtes: to wit, of Aquinas, Medina, Alciatus, Innocentius and others: ſo doubtfull is their popiſh doctrine. The like diſſention is about the conception of our Lady: for the pope and his Ieſuites hold, that ſhe was conceived without ſinne, and therefore doe they celebrate the day of her conception: but Aquinas (whoſe doctrine ſundry popes have confirmed) defendeth conſtantly the contrary opinion. And all Thomiſtes take part with him, ſome few excepted. Aquinas in 3. part. q. 27. ar. 2. ad. 3.

The fifteenth article of diſſention.

IT is a conſtant poſition with the papiſtes, as which is lately defined by their councell of Trent, that no man knoweth himſelfe to be in the favour of God: & yet doth their religious biſhop Amb. Catharinus, oppoſe him ſelfe with tooth & naile againſt the ſame: as appeareth evidently to ſuch as liſt to read them, by the bitter invective treatiſes betwene Dominicus Soto & him, concerning morall good acts.

The Scotiſtes hold, that we can keepe all the commandements, *quoad ſubſtantiam operis*: the Thomiſtes ſay, wee can doe ſome, but not all: their great ſchooleman Gregorius holdes, that we can doe none at all.

The ſixteenth Article of diſſention.

vide Canum de locis, lib. 11. cap. 5. p. 320.

THat the Emperour Conſtantine was baptiſed at Rome by Sylveſter then biſhop there, is conſtantly affirmed by Damaſus, Nicholaus, Clemens, Thomas, Platina, Marianus, Sabellicus: yea, Nicephorus avoucheth it to be ſo certen, as every one may thinke it, and ſecurely beleeue it: yet is this opinion ſharply impugned, by many others with them deemed papiſtes: Hieronymus, Euſebius, Socrates, Theodoritus, Zozomenus, Caſsiodorus, and Pomponius.

Argumentum ad hominem.

The ſeventeenth article of diſſenſion.

THe pope and his Ieſuites tell vs, that in the euchariſt, the ſubſtance of bread is tranſſubſtantiated into the bodie of Chriſt, ſo as accidents remaine there without their ſubiects: but my L. Abbot their Rupertus ſaith, that Chriſt is perſonally bread in hypoſtaticall vnion by force of conſecration, even as he is perſonally man by incarnation.

Apud Bellar. lib. 3. de euch. cap. 11.

The eighteenth article of diſſention.

De conſecr. diſt. ſecunda, cap. peracta. d. 1. c. omnes, & can. 10. apoſtolorum.

THe pope and his Cardinals with the troupes of Ieſuites, tell vs, that priuate Maſſe is lawfull, and that the prieſt may devoure vp all himſelfe: but apoſtolicall canons appoint all to communicate, or els to be driven out of the congregation: and pope Calixtus affirmeth the very ſame.

The ninteenth article of diſſention.

Ioſ. Ang. in 4 art. vlt. de accid. euchar.

POpiſh diſſention touching the production of a ſubſtance, out of the accidents which papiſtes imagine, to remaine without ſubiectes in the euchariſt: is incredible. Innocentius holdeth one opinion: Aquinas two, the one repugnant to the other: Richardus another, Caietane another, Scotus another.

The twentieth article of diſſention.

Ioſ. Angl. in 4. ſ. q. 1. de euch. 7. diffic.

THe Church of Rome teacheth it to be a matter of faith, to beleeve Chriſtes bodie to be in every part, when one of their conſecrated hoſtes is broken in many peeces: but their ſchoole-doctour Iohannes Maior, ſaith it is a probleme.

The

The 21. article of Diſſention.

TOuching the quantitie of bread and wine, how much may bee conſecrated at one maſſe: there are three opinions amongeſt the papiſtes. Bonaventura holdeth one opinion, Caietain another, and the third is the common. Ioſeph. Angl. in 4. ſ. de euchar. 5. diffic. q. 1.

The 22. article of diſſention.

COncerning the bread to be conſecrated: Albertus magnus holdeth, that either wheat or barley bread will ſuffice. Caietaine ſaith, any bread what ſoever is vſed to be eaten in any countrie, may be the bread of conſecration. Ioſ. Ang. in 4. de euchar. art. 3.

3 The thirde opinion holdeth, that onely bread of wheat can ſuffice.

The 23. article of Diſſention.

COnfirmation with the papiſtes is a ſacrament, and therefore can it not be omitted without ſinne, as Richardus, Durandus, and Sylveſter affirme: yet doe Aquinas and pope Adrian, defend the contrarie. Adrianus q. de confir. ar. 3.

The 24. article of Diſſention.

IOannes Pariſienſis affirmeth the ſubſtance of breade, to be vnited to the bodie of Chriſt hipoſtatically: Durande holdeth that the ſubſtance of bread is deſtroyed, but the matter of bread abideth ſtil with Chriſts bodie. Cardinal Caietain ſaith, that nothing in the Goſpel enforceth vs to vnderſtand theſe words, (this is my bodie,) ſo groſely & carnally as the papiſtes doe. The councell of Trent avoucheth, that the bread neither is annihilated, neither abideth it ſtil in the ſacrament: *quod qui poteſt capere, capiat*: for if it neither abide in the ſacrament, neither is annihilated, that is, become nothing: I would know what it is, and where it abideth. Aquinas p. 3. q. 65. ar. 4. Apud Ioſeph. Ang. in 4. ſent. de converſ. p. 166.

The 25. article of Diſſention.

AQuinas and Caietanus affirme, that the quantitie of a popiſh cõſecrate hoſt, may be corrupted naturallie Scotus ſaith, that is impoſſible, to everie naturall agent: Ioſephus Angles holdeth, that a naturall agent may corrupt the whole quantitie, by diviſion of the partes thereof: but neither by way of condenſation, neither by tranſemutation into another forme: and that forſooth, becauſe the quantitie of popiſh ſacrament, is there without a ſubiect: which ſubiect is the ordinarie obiect of everie naturall agent. Ioſeph. Ang. in 4. ſent. de accident. euchariſt. p. 172.

The 26. article of Dissention.

CONcerning consecration of the chalice, (as the papists terme it,) Aquinas holdeth, that all the wordes set downe in the romish missall, are of the essence of the forme. Alexander Alensis, Bonaventura, and Durandus affirme, that more then the one halfe of the said words, are meere extrinsecall and not of the essence thereof. Scotus saith, that the forme is not certainlie knowen vnto the Church of Rome: and therefore none can be secure, but hee that pronounceth all the wordes. Soto avoucheth, that if the priest have intention to consecrate by the former words, (which Bonaventure, Alensis, & Durand teach to be the forme,) then the saide priest consecrateth, but committeth thereby sacriledge: because forsooth, saith Soto, peradventure the other opinion is true. And Iosephus exhorteth verie grauely, to haue intention, neither to consecrate precisely by the former wordes, nor yet by the latter, but to have the intention of the Church, (inmpe with the colier:) for in so doing saith he, the sacrificer shall be in no daunger.

Ioseph. Ang. in 4. sent. de euchar. p. 104.

Now I beseech thee gentle Reader, what horse would not breake his halter to heare this melodie.

The 27. article of dissention.

CONcerning the formation of Eve, wonderfull are the exclamations of Catharinus against Caietanus, and of Antonius Fonseca against Catharinus: as also of Paulus Burgensis against Lyranus, & of Matthias Thoring against Burgensis. in many other thinges perwse their glosses vppon the old and new testament, and all this will appeare.

The 28. article of Dissentton.

IT is a great questiō amongst the papists, what that is which a mouse eateth, when she catcheth their reserved host. Bonaventura, & their maister of sentences affirme, that the mouse eateth not Christes bodie: but our popes, Cardinals, and Iesuites defend the contrarie, as a grounded article of their beleefe.

Lombard. & Bonavent. in 4. sd. 13.

The 29. article of Dissention.

POpe Adrian, Richardus, and Panormitanus tell vs, that a priest beeing contrite, may say masse, before he be confessed: but by the decree of our councell of Trent, this fact is a damnable sinne.

Ioseph. Ang. in 4. f. p. 117.

The

The 30. article of Diſſention,

OVR pope, Cardinalles, and Ieſuits tell vs, that infidels are not bounden to their auricular confeſſion: But Richardus, Gabriel, and Angelus, defend the contrarie. Ioſeph. Angl. in 4. ſ. ar. 2. de confeſ.

The 31. article of diſſention.

BEllarminus avoucheth, that moe voices in councels muſt needes be of force: but Canus affirmeth, that the leſſer part is the beſt, if the pope hold with the ſame. And yet in this point notwithſtanding their good agreement reſteth the foundation of their popiſh religion. Read their words in the 4. chap.

The 32. article of diſſention.

THe councell of Lateran, (where were preſent 284. perſons, patriarkes, metropolitanes, biſhops, and abbots) defined abſolutelie, that aungels were created at one and the ſelfe ſame time with the world: and yet Baſilius, Nazianzenus, Damaſcenus, Hieronimus, Auguſtinus, and Aquinas, denie the ſame to be a matter of faith. Concil. Later. can. 1. de fide cathol. Canus de locis lib. 5, 169.

Manie other like diſſentions I could eaſilie alledge, as of Cardinal Caietanes diſſention about divorſe and ſuchlike. But becauſe mine intent is to bee briefe, theſe for this time may ſuffice.

For if I ſhould touch all diſſentions amongeſt the papiſtes, the day would ſooner faile mee, then matter whereof to ſpeake.

The Corollarie.

FIrſt therefore, ſince the papiſtes are at bloudie conflict, concerning the popes civil regiment. Secondly, ſince they teach veniall ſinnes not to diſſolue amitie betweene God and man, their greateſt doctors impugning the ſame. Thirdly, ſince ſome of them conſtantlie affirme matrimonie to be a ſacrament: and other ſome deny the ſame with tooth and naile. Fourthly, ſince to hold the pope to be aboue the general councel, is with ſome no article of faith nor error at all, with other ſome an error in faith, and flat hereſie. Fiftly, ſince ſome papiſts maintaine romiſh doctrine by material ſucceſſion, & other ſome bitterlie exclaime againſt the ſame. Sixtlie, ſince ſome do affirme, that the pope may diſpenſe for the miniſtrie of confirmation: and other ſome that it is a heinous crime. Seaventhlie, ſince ſome hold, that every of their orders is a ſacramẽt, & ſome zealouſlie impugne the ſame. Eightly, ſince many papiſts defẽd our Ladies cõceptiõ without ſin: & manie other avouch it to haue bin in ſin. Ninthly, ſince it is a conſtant doctrine among the papiſtes, that Conſtantine was baptized at Rome, and that notwithſtanding auncient fathers with vniforme conſent, repute the ſame a fable:

a lie

a lie, since those & manie other important dissentions, bee amongst the papistes: I conclude, that it is a sufficient motive for mee to renounce the romish religion, as false, erroneous, and pernicious doctrine.

Thus much of the seaventh motive.

THE NINTH CHAPTER:

Of credite due vnto vvriters.

THe papistes exclame against protestants, because they reiect now and then the authoritie of man.

For whose better satisfaction in that behalfe, if they will bee satisfyed with reason: these conclusions following may suffice.

The first conclusion.

THe protestants speaking of the wiser and discreter sort, do highlie reverence the holie fathers and ancient writers, diligentlie reade their workes, and gladly vse them as good helpes and ordinarie meanes vnder God: for & concerning the exact explication of holie writte. Of this conclusion none can bee ignorant or stande in doubt therof, that seriouslie peruse doctor Iewel, the famous and worthie bishop of Sarisburie against Doctor Harding: Doctor VVhitgift, the most reverend, learned, and vertuous archbishop of Canterburie, against M. Cartwright: Doctor Cooper the reverend bishop of winchester, against the Martinistes: Doctor Reinolds, Doctor Seravia, Doctor Sutliue, and others.

The second Conclusion.

THE Protestants, although they speake and thinke reverentlie of the ancient fathers: yet doe they neither repute their works of equal authoritie with the holie Scriptures: neither to be free from all errours and imperfections. wherein they nothing at all swerve

ſwerve from the modeſt eſtimation, which the ſaid holie fathers had euer of themſelves.

For proofe of this concluſion. S. Auguſtine writeth in this maner.

Ego ſolis eis ſcripturarũ libris qui iam canonici appellantur, hunc timorem & honorem didici deferre, vt nullum eorum auctorem ſcribendo aliqui errasſe firmiſſime credam. alios autem ita lego, vt quantalibet ſanctitate doctrinaq; præpolleant, non ideo verum putem quia ipſi ita cenſuerunt, ſed quia mihi vel per illos auctores canonicos, vel probabili ratione quod a veritate non abhorreat, perſuadere potuerunt. Aug. epiſt. 19. ad Hero.

I haue learned to give this feare and honour to thoſe onely books of ſcripture, which are called canonical, that I firmly beleeue no author thereof to haue erred in anie point: but yet I read others ſo, that how holie or learned ſoeuer they be, I do not by & by thinke it true, becauſe they ſay ſo: but becauſe they perſwade me by thoſe canonicall writers, or by probable reaſon, that that is true they ſay.

And in another place, the ſame ſaint Auguſtine hath theſe wordes.

Ego huius epiſtolæ authoritate non teneor, quòd literas Cypriani vt canonicas non habeo, ſed eas ex canonicis conſidero, & quod in eis diuinarum ſcripturarum auctoritati congruit, cum laude eius accipio: quòd autem non congruit, cum pace eius reſpuo. Aug. contra Creſconium l. 2. c. 32.

I am not bound to the authoritie of this epiſtle, becauſe I take not Ciprian his writings for canonicall, but conſider them by the canonicall, and what I finde in them agreeable to holy writ, that with his praiſe do I receiue: but what is diſſonãt, that with his fauour I reiect.

And againe hee ſaith of him ſelfe in this maner:

Negare non poſſum nec debeo, ſicut in ipſis maioribus ita multa eſſe in tam multis opuſculis meis, quæ poſſunt iuſto iudicio et nulla temeritate culpari. Habetur diſt. 9. c. negare 4.

I neither can nor dare denie, but as in our aunceſtors, ſo in my workes alſo are manie thinges, which may iuſtly, and without all temeritie be reproued. yea the ſame ſaint Auguſtine oppoſeth only ſaint Pauls teſtimonie againſt all the writers Saint Hierome could alledge, about the great controuerſie, where ſaint Peter was reproued of ſaint Paul. By which teſtimonie it is very plaine, that S. Auguſtine did reuerence the old writers, but yet did think them men, and to haue their errors: & therefore would be not admit for truth what ſoeuer they wrote but only that which he foũd to be conſonãt to the holie ſcriptures. And becauſe my L. of Roch. is ſo highly renowmed in the church of Rome, he ſhal make an end of this concluſion, where he writeth in this maner: *Nec Auguſtini nec Hieronimi, nec alterius cuiuſlibet auctoris doctrina ſic eccleſia ſubſcripſit, quin ipſi locis aliquot ab ijs li-* Aug. epiſt. 19. ad Hier. tom. 2. pag. 50.

Rossensis art. 32. adverſ. Luth. p. 420.

ceat diſſentire. nam in nonnullis ipſi locis ſe plane monſtrarunt homines eſſe, atque nonnunquam aberraſſe ſequitur: quo fit, vt tametſi propter aliquas humanas hallucinationes, de multis (quæ dicti patre, in commentarijs ſuis reliquerunt) dubitare liceat: ſanctitatem tamen eorum haud licet in dubium revocare.

The church (of Rome) hath not ſo ſubſcribed to the doctrine, either of Auguſtine or of Hierome, or of anie other writer: but that we may diſſent from their opinions in ſome places. For themſelves haue in certaine places ſhewed plainlie that they were men, and wanted not their errours. VVherefore albeit by reaſon of humaine frailtie we may lawfullie doubt of manie thinges which the ſaid fathers haue left behind them in their bookes: yet may we not now call their holineſſe into queſtion. In which wordes, our great popiſh biſhop teacheth vs three documents.

1 Firſt, that their church giveth everie one libertie, to diſſent from Auguſtine, Hierome, and other writers whoſoever.

2 Secondlie, that the fathers have plainlie declared themſelves to be men, and to haue had their imperfections accordinglie.

3 Thirdlie, that manie errours are to be found in the commentaries of the fathers. So then our biſhop is of my opinion, and ſo alſo ſhould the reſt be: if they would be conſtant in their owne doctrine, which is publiſhed to the view of the world.

The 3. Concluſion.

NOt that which the greater part of the fathers or moe voices agree vnto, is alwaies the vndoubted truth: but often times that which the leſſer part, and fewer perſons doe affirme.

For the proofe hereof, Melchior Canus writeth thus:

Canus de locis lib. 5. c. 5. pag. 164.

Scimus frequenter vſu venire, vt maior pars vincat meliorem ſcimus non ea ſemper eſſe optima, quæ placent pluribus: ſcimus in rebus quæ ad doctrinam pertinent, ſapientum ſenſum eſſe præferendum: & ſapientes ſunt pauciſſimi, cum ſtultorum infinitus ſit numerus.

VVee know it often chaunceth ſo, that the greater part prevaileth againſt the better. vve know that thoſe thinges are not ever the beſt, which pleaſe the moſt. we know that in matters of doctrine, the iudgement of the wiſe ought to be followed: for wiſe men bee few, and fooles infinite. Ioſephus Angles, Thomas Aquinas, and Petrus Lombardus affirme it to be the opinion of the old fathers, of Baſilius, of Ambroſius, of Chriſoſtomus, of Hieronimus, of Euſebius, of Damaſcenus, of Gregorius, and of others, that the world was created in 6. naturall daies ſucceſſivelie, as Moiſes recordeth the ſame: yet this notwithſtanding, ſaint Auguſtine holdeth opinion againſt them all, and ſaith, that the 6. daies mentioned by Moiſes were metaphoricall, not natural. Moiſes dividing thoſe things which were made by parts,

Ioseph. Ang. de creat. rerū dist. 12. q. 1.

Tho. Aquinas 1. p. quæſt. 74. ar. 2. in cor. p. Lombard. l. 2. dist. 12.

for

for the better capacitie of the rude and ignorant people to whom he spake. which opinion of one onelie Augustine, was ever preferred in the church, as testifyeth Melchior Canus in these wordes:

At communis hic sanctorum consensus nullum argumentum certum theologis subministrat, quin vnius Aug. opinio cæteris omnibus adversa, probabilis semper in ecclesia est habita.

Canus de locis. l.7.cap.3 p.116.

But this common consent of the holie fathers doth not yeeld any found argument to devines, for the opinion of one onelie Augustine repugnant to the rest was ever thought probable in the church.

All the old writers, Augustinus, Ambrosius, Chrisostomus, Remigius, Eusebius, Maximus, Beda, Anselmus, Bernardus, Erhardus, Bernardinus, Bonaventura, Thomas, Hugo, and all the rest without exception, affirme vniformelie citing expresse textes of scripture for their opinion, that the blessed virgin Marie was conceived in originall sinne: & yet doth the late hatched nest of Iesuits, and sundrie other papistes avouche this day the contrarie for the truth. Therefore saith their owne archbishop and greate canonist Panormitanus: that we ought at all times to give more credite to one onelie prelate whosoever alledging the scriptures, then to the resolution of the pope himselfe, or of his councell, not grounded vpon the said scriptures.

Canus, vbi supra, p.217.

Panormit. apud Sylvest. de conc. par.3

The 4. Conclusion.

THe papistes themselues doe often reiect the generall and common opinion, and follow their owne private iudgements, never remembring, or litle regarding, that they condemne the like in others. This writeth their owne Melchior Canus.

Vbi ego si Thomistæ omnes cum Scotistis existant, sicum antiquis iuniores vellent contra me pugnare, tamen superior sim necesse est. non enim vt nonnulli putant, omnia sunt in Theologorum auctoritate.

Canus de locis, l.8.c.5.p. 245.

wherin, though all the Thomistes stand with the Scotistes, though the old writers with the yong fight against me, yet shall I of necessitie have the vpper hand ouer the. For al things rest not as some do think, in the authoritie of divines. Their owne Cardinal Caietain, notwithstanding his zealous affection towards poperie & his owne popish estate, did for all that freelie acknowledge the truth in this point: in so much that he preferreth a sense newly perceived, but grounded vpon the scriptures before the old received opinio of how many fathers so ever. whose words because they are worthie the hearing and reading I wil alledge at large. Thus doth he write. *Super quinque libris Mosis iuxta sensum literalem novum q; scripturæ sensum quandoque illaturus sub matris ecclesiæ ac apostolicæ sedis censura, rogo lectores omnes ne precipites detestentur aliquid, sed librent omnia apud sacram scripturam, apud fidei christianæ veritatem, apud Catholicæ ecclesiæ documenta ac mores.*

Caietai. in sua prefat. in 5. libros Mosaicos

& ſi quando occurrerit novus ſenſus textui conſonus, nec a ſacra ſcriptura, nec ab eccleſiæ doctrina diſſonus, quamvis a torrente doctorum ſacrorum alienus, æquos ſe prebeant cenſores. meminerint ius ſuum vnicuique tribuere, ſolis ſcripturæ ſacræ authoribus reſervata eſt authoritas hæc, vt ideo credamus ſic eſſe quod ipſi ita ſcripſerunt. nullus itaque deteſtetur novum ſacræ ſcripturæ ſenſum, ex hoc quod diſſonat a priſcis doctoribus. ſed ſcrutetur perſpicacius textum ac contextum ſcripturæ, & ſi quadrare invenerit, laudet deum, qui non alligavit expoſitionem ſcripturarum ſacrarum priſcorum doctorum ſenſibus, ſed ſcripturæ ipſi integræ ſub catholicæ eccleſiæ cenſura. alioquin ſpes nobis ac poſteris tolleretur exponendi ſcripturam ſacram, niſi transferendo (vt aiunt) de libro in quinternum.

Being now readie to write vpon the pentateuch of Moſes according to the literall ſenſe, and purpoſing to bring now and then a new ſenſe of the ſcripture, vnder the cenſure of our holy mother the church and apoſtolike ſeate: I deſire all that ſhal read my commentaries, to contemne nothing raſhly, but to ponder every thing with the ſcripture and the veritie of the chriſtian faith, and the doctrine of the catholike church. And if at any time a new ſenſe occurre, which is conſonant to the text, and not diſſonant from holy writ or doctrine of the church, although it ſwarve from the opinion of never ſo manie fathers: yet let the readers iudge thereof indifferently, and according to equitie: Let them remember to give everie one his right: for this priviledge is onely graunted to the writers of the holie ſcriptures: that wee muſt therefore beleeve it to be ſo, becauſe they haue written ſo. Let none therefore loath a newe ſenſe of holie ſcripture, becauſe it diſſenteth from the old doctors: but let him exactlie conſider the text and context of the ſcripture: and if he find it to agree, let him praiſe God, who hath not tied the expoſition of the holy ſcriptures, to the opinions of the old doctors, but to the integritie of the ſcripture it ſelfe, vnder the cenſure of the catholike church. For otherwiſe neither wee nor our poſteritie ſhould have anie hope to expound the ſcripture, but onelie to tranſlate out of one booke into another.

Thus we haue the verdict of our Caietaine, our Thomiſt, our frier, our Cardinall of Rome: by whoſe reſolution it is evident, that no ſenſe, though never ſo new, no expoſition though never ſo ſtrange, no opinion though different from never ſo many fathers, ought to bee reiected if it be agreeable to the ſcriptures. and conſequently, it followeth by the ſaid reſolution, that everie truth is to be tried by the ſcriptures and none by the fathers.

For

For first, our Cardinall telleth us, that he purposeth now & then, to bring newe senses, new Glosses, newe expositions of the Scriptures. 1

Secondly, he saith, that such new senses must not rashly bee contemned, but duely examined by the scriptures: and then admitted, if they be found consonant to the same. 5

Thirdly, he teacheth us this golden lesson, that God hath not tyed the exposition of the scripture, to the iudgement of any auncient father or fathers whosoever. 3

Fourthly, he telleth us, that the Apostles and such as only penned the holy scriptures, had this speciall prerogative, that they coulde not erre. 4 All which important pointes, are so learnedly, so gravely, & so christianly observed by this Cardinall, as more cannot be wished: yea, in the selfe same preface hee professeth constantly, that hee will neither expound the Greeke nor the Latine text: but the fountaine and the originall, to wit, the Hebrew. And his reason is, because the Hebrew onely is authenticall. Caiet. vbi supra.

Where note by the way, that the Latine edition which the papists tearme *vulgata*, and which is so magnified by the late councell of Trent, as both the Greeke and the Hebrew must give place unto the same: is of small or no authoritie in respect of the Hebrew, by Cardinall Caietanus his resolution. 1

Note secondly, that this Cardinal did dedicate these his commentaries, (in which all these memorable observations are conteined,) to our holy father Pope Clement him selfe, who perused them and disallowed no part thereof: and consequently, that this doctrine of Caietane is confirmed by the pope. For so mightily hath God alwayes wrought for the truth of his Gospell, as evident testimonies are set downe euen by the adversaries, and remaine this day with them vncancelled, for confirmation of the same. Neither is this the opinion of the popes Cardinall onely, but of Aquinas also his angelicall and best approoved doctour. 2

His wordes I will likewise alledge at large, because, albeit they be long, yet can they not be thought tedious to such as loue the trueth: as which are most significant and effectuall for the controversie now in hand.

Thus therefore doeth he write:

Licet locus ab auctoritate quæ fundatur super oratione humana, sit infirmissimus; locus tamen ab auctoritate quæ fundatur super revelatione divina: est efficacissimus. Vtitur tamen sacra doctrina etiam ratione humana, non quidem ad probandum fidem, (quia per hoc tolleretur meritum fidei,) sed ad manifestandum aliqua alia quæ traduntur in hac doctrina. Cum igitur gratia non tollat naturam sed perficiat, Aquin. p. 1. q. 1. ar. 8. ad 2. argumentum.

ciat, oportet quod naturalis ratio ſubſerviat fidei, ſicut & naturalis inclinatio voluntatis obſequitur charitati. vnde & apoſtolus dicit, 2. Cor. 10. in captivitatem redigentes omnem intellectū in obſequium Chriſti. Et inde eſt, quod & authoritatibus philoſophorum ſacra doctrina vtitur, vbi per rationem naturalem veritatem cognoſcere potuerunt: ſicut Paulus act. 17. induxit verbum Arati, dicens, ſicut & quidam poetarum veſtrorum dixerunt, genus Dei ſumus. ſed tamen ſacra doctrina huiuſmodi auctoritatibus vtitur, quaſi extraneis argumentis & probabilibus. auctoritatibus autem canonicæ ſcripturæ vtitur, proprie ex neceſſitate argumentando. auctoritatibus autem aliorum doctorum eccleſiæ, quaſi arguendo ex propriis, ſed probabiliter. innititur enim fides noſtra revelationi apoſtolis & prophetis factæ, qui canonicos libros ſcripſerunt. non autem revelationi, ſi qua fuit aliis doctoribus facta.

Although the place of authoritie, which is grounded vpon mans reaſon, be moſt weake and infirme: yet the place which is grounded vpon divine authoritie, is moſt ſure and effectuall. nevertheleſſe, ſacred doctrine vſeth alſo mans reaſon, not indeede to eſtabliſh faith, (for ſo faith ſhould loſe it merite,) but for the manifeſtation of ſome other thinges which are deliuered in this doctrine.

Since therefore grace doth not deſtroy nature, but doth pervert the ſame, it is expedient that naturall reaſon be ſervant vnto faith, even as naturall inclination of the will is ſervant vnto charitie. wherevpon the apoſtle willeth vs, to bring our vnderſtanding captive to the obedience of Chriſt. And from hence commeth it, that ſacred doctrine vſeth alſo the authorities of philoſophers, when they could by naturall reaſon haue knowledge of the truth, as Saint Paul alledged the ſaying of Aratus. yet ſacred doctrine vſeth ſuch authorities, as arguments which are externall, and onely probable. But vſeth the authorities of canonicall ſcripture, as argumentes that are proper, and which concludeof neceſſitie. as for authorities of the doctors of the church, it vſeth them as proper arguments: but which are onely probable, and do not conclude neceſſarilie. For our faith is grounded vpon revelation made to the apoſtles and prophets, who wrote the canonical ſcripture: but not vpon revelation of anie other writers, if anie were made vnto them. Thus ſaith Aquinas. Out of whoſe words I gather *Firſt*, that the authoritie brought from man, is ever inſufficient.

2 *I* gather ſecondly, that that ground whereupon we muſt build, as vpon an vndoubted truth, is onelie and ſolelie the authoritie of the ſcriptures.

3 I gather thirdlie, that mans reaſon may never be vſed, to eſtabliſh any point of doctrine.

4 I gather fourthlie, that the fathers are to be read reverentlie, and their authorities to be vſed as probable reaſons, but not as neceſſarie demonſtrations.

5 I gather fiftlie, that feined romiſh revelations are not authentical. And conſequentlie, that all revelations divulged vnder the name of Saint Bridget and others, are either meere illuſions, or of ſmall force, and which can yeeld no ſound argument in matters of faith.

Victoria in verie briefe wordes, vttereth this point effectuallie.

Licet in hoc omnes conveniant, non eſt tamen mihi certum. Victoria de ſacram. p. 118.

Although (ſaith he) all agree in this, yet doe not I make it certaine.

Navarre ſingeth the ſame ſong in manie places, whereof I will recite onelie one.

Tum quod fundamentum principale ipſius eſt, quòd communis tenet oppoſitum, quod ipſum etiam ipſe aſſero: ſed non obſtat, quia a communi recedendum, quum pro contraria eſt textus vel ratio, cui non poteſt ſatis bene reſponderi. Navar. in enchir. cap. 7. paral. 4.

Becauſe alſo his principal ground is, that the common opinion is to the contrarie: which thing I my ſelfe alſo graunt. But that is not of force: for we muſt renounce the common opinion, when there is either text or reaſon, which can not be ſufficientlie anſwered.

In fine, their owne gloſſe in their decrees reiecteth ſaint Auguſtine roundlie in theſe words:

Cum enim ſalva ſua pace, Auguſtinus non bene opponit iſtis, & ita dormitavit hic Auguſtinus. 27. q. 1. c. nupt.

VVhere ſaint Auguſtine by his favour doth not well obiect againſt this: and ſo Auguſtine here was a ſleepe.

Loe, when the fathers ſpeake not placentia, everie beggerlie popiſh gloſſe reiecteth them at pleaſure. And yet muſt wee vnder paine of excommunication admit their authoritie, when they ſeeme to make for poperie. albeit, they ſpeake never ſo flatlie againſt the holie ſcriptures. yea their late councell of Lateran chargeth all preachers vnder paine of excommunication, that they expound the ſcriptures according to the old doctors, received in the church of Rome. concil. later. 2. ſeſs. penult.

The Corollarie.

1 FIrſt therefore, ſince the ancient fathers may erre, and have alſo erred de facto.

2 Secondlie, ſince Saint Auguſtine admitteth the opinion of fathers, no further then they agree with the ſcriptures.

3 Thirdlie, ſince that which is holden of the greater part of the fathers is often falſe and diſagreeable to the truth.

4 Fourthly,

4 Fourthly, since the papistes them-selves preferre the opinion of one before many.

Fiftly, since Caietanus, Canus, Navarrus, and others, doe al roundly reiect the common opinion, when it disliketh them:

6 Sixtly, since their owne glosse maketh no accompt of S. Augustine, when he speaketh not *placentia*: I conclude, that it is a sufficient motive for me to renounce the romish religion, as false, erroneous, and pernicious doctrine.

Thus much of the eight Motive.

The X. CHAP.

Of Traditions vvritten and vnwritten.

THe Papistes beare the world in hand, that many things necessarie for mans salvation, are not conteined in the written worde: and consequently, that none can be saved, but such as beleeve their unwritten traditions.

VVherein, that trueth may plainly shewe it selfe, after mine accustomed manner, I put downe conclusions.

The first conclusion.

THe written worde or holy scripture, conteineth in it selfe everie thing necessary for our salvation.

For proofe of this conclusion, S. Paul writeth unto Timothie in this manner:

Quia ab infantia sacras literas nosti, quæ te possunt instruere ad salutem per fidem in Christo Iesu.

2.Tim.3.15. Because thou hast knowne the Scriptures from thy infancie, which are able to instruct thee to salvation, through faith in Christ Iesus. Now, if the scriptures be able so to instruct one, as hee may thereby attaine his salvation: it can not doubtlesse be denied with reason, that

that euerie thing necessarie for mans salvation is conteined therein.

For which cause the Apostle addeth these wordes:

Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. Cap. eod. vers. 16.

The whole scripture is given by the inspiratiou of God: and is profitable to doctrine, to redargution, to correction, to instruction, which is in righteousnesse, that the man of God may be perfect, prepared to everie good worke.

In which wordes the holie vessell of God Saint Paul, confirmeth that which he said before, to wit: that the holie scripture is able of it selfe, to instruct vs fullie vnto salvation.

And the Apostle declareth this by an argument drawen from the sufficient enumeration of those partes, which are required vnto our salvation: and withall he commendeth the scripture, of the sufficient cause, end and vse thereof.

The cause is, in that he saith the scripture is θεόπνευστος, that is to say given by the inspiration of God. The vse is foure fold, whereof the two former pertaine to doctrine: the two latter to life and manners. The cause. The vse.

1 For first, it is profitable to the doctrine of faith, and holie obedience.

2 Secondlie, to the refutation of errors, contradictions and false opinions.

3 Thirdlie, for the correction of abuses as wel publique as private.

4 Fourthlie, for instruction vnto righteousnes, that is, to leade a godlie and holie life. The end.

The end is, that the man of God, to wit, hee that is the true worshipper of God may be founde, perfect, and most absolute furnished in all kinde of goodnes. which being so, we must needes confesse, (if we will not obstinatelie denie the manifest truth,) that the scriptures containe all thinges necessarie for christian doctrine, and for the full accomplishment of eternall life. Neither will it helpe the papistes to answere, (as their wonted maner is,) that the greek vvord (πασα) signifieth everie, not all: so as the Apostle should say, not the whole scripture, but everie scripture. For first, everie scripture is not so copious or fruitfull, as it can afford vs all those goodlie affects, which saint Paul here rehearseth.

Againe, the selfe same greeke worde (πασα) is vsed for the whole, by saint Paules owne interpretation in another place of holie scripture, where he hath these expresse words.

1.Cor.c.13.v.2 καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι.

And if I haue all and the whole miraculous faith, ſo that I can remoue mountaines, but haue not loue, I am nothing.

In which place the papiſtes can not poſsiblie interprete the ſelfe ſame greeke word, though they would neuer ſo gladlie, but for all & the whole, becauſe otherwiſe the ſenſe would be moſt abſurd. as which would proue ſaint Paul to ſpeake of everie kinde of faith, and conſequentlie of the iuſtifying faith with the reſt: albeit, it is moſt cleare: that he ſpeaketh of the miraculous faith onelie, which is often in the verie wicked.

The ſame greeke word in two ſeuerall places of ſaint Matthew, is likewiſe taken for the whole.

For in the ſecond chapter it is thus written.

Mat.cap.2.v.3.4. When king Herod heard, hee was troubled and the whole citie of Hieruſalem with him.

VVhere if the greeke word (πᾶσα) were interpreted everie, and not the whole, the ſenſe would be abſurd: to wit, everie citie of Hieruſalem, being yet but one onlie Hieruſalem in all. but (πᾶσα) being taken for the whole, the ſenſe is plaine and eaſie: to wit, the whole citie of Hieruſalem.

Mat.c.6.v.29. So in the ſixt chapter it is thus written.

Neither was Salomon in all his glorie, araied like one of theſe.

VVhere if the word (πᾶσα) bee taken for everie, the ſenſe is not currant, becauſe Chriſt compareth his bountifull prouidence ouer hearbes and flowers, not with a peece of Salomons glorie, but with all and the whole. For whoſoever ſhal otherwiſe interpret the greeke word πᾶσα, ſhall no litle derogate from the magnificence of Chriſt his prouidence, as alſo fruſtrate his compariſon.

Our holie father Abraham in matters of ſalvation, doth not ſend vs to traditions, but to the ſcriptures of Moſes and the prophets.

For thus it is written:

Luc.c.16.v.29. *Habent Moſen & Prophetas, audiant illos.*

They haue Moſes and the prophets, let them heare them.

As if he had ſaid, now the law is not ſtudied, now the prophets are contemned: now God is not heard ſpeaking in his word:

Some would haue angels come downe from heaven: ſome deſire miracles, other ſome the dead to riſe againe: But to heare Moſes and the prophets, that is, to read the ſcriptures, is the true and only way

way to attaine eternal life.

And doubtlesse, if the scriptures be meanes to bring vs to salvation, (which the papistes dare not denie,) then must they be sufficient for that end, or else Christes workes should be vnperfect. For which cause Saint Iohn writeth thus:

Hæc autem scripta sunt, vt credatis quod Iesus est Christus filius Dei, & vt credentes, vitam habeatis in nomine ipsius: Ioā.c.20.v.30.

But these things are written, that yee may beleeve Iesus to be Christ the sonne of God, and that by beliefe, yee may have life in his name.

Loe, Saint Iohn affirmeth so much to be written, as is sufficient for our beliefe, through which we must be saved.

The popish glosse vpon the same text hath these wordes:

Hæc quæ fecit Iesus & ante resurrectionem et post, dicit se scripsisse, vt fidem astruat qua vita habeatur. Glossa ordin. super cap.20 Ioannis.

The thinges that Iesus did before and after his resurrection, hee caused to be written, for the establishing of that faith which giveth life.

Nicolaus Lyranus their owne deare doctor, confirmeth the same in these wordes.

In nomine eius. i. per fidem nominis Christi, quia secundum quod dicitur Act. 4. neque enim aliud nomen est sub cœlo datum hominibus, in quo nos oporteat salvos fieri. Lyran.in c.20. Ioānis.

In his name, that is, through faith of the name of Christ, because as is said in the actes: ther is no other name vnder heaven given vnto men, in which we can be saved.

S. Hierome, though so much liked of the papistes, is not for all that dissonant from the rest.

For thus doth he write.

Ergo nec parentum, nec maiorum error sequendus est, sed auctoritas scripturarum, & Dei docentis imperium. Hier.in 9. cap. Ier.tom. 5.

Therefore we must neither follow the errour of our parents, nor of our auncestours: but the auctoritie of the scriptures, and the commandemēt of God that teacheth vs. S. August. that grave father, that glistering beame that strong piller of Christs church, doth avouch the same truth in words yet more manifest, writing in this manet: ¿

Cū multa fecisset Dom. Iesus, nō omnia scripta sunt: electa sunt autem quæ scriberentur, quæ saluti credentium sufficere videbantur. August. in Ioan. tract. 49. to. 9. in initio.

whereas our Lord Iesus did manie thinges, all were not written,

but so much was appointed to be written, as was thought sufficient for the salvation of the faithfull.

What more forceable wordes can be wished? what more effectuall narration can be expected? what more sensible speeches can bee vsed? yet if it be possible to say more herein, the selfe same Augustine will performe it in another place, where he hath these expresse words.

Aug. de doctrina Christ. li. 2. c. 9. tom. 3.

In his enim quæ aperte in scriptura posita sunt, inveniuntur illa omnia quæ continent fidem moresque vivendi, spem scilicet, atque charitatem.

For in those things which are plainely set downe in the scripture, are found all those thinges, which conteine our faith and maners, that is, hope, and charitie.

Loe, all things that concerne faith, hope, and charitie, are plainly found in holie scripture. where it is diligently to be observed, that Saint Augustine doth not onelie say, that all thinges conteining faith, hope, and charitie, are to bee found in the scripture: but hee doth further say, that all such thinges are plainlie set downe in the scriptures.

VVherevpon I inferre this notable document against popish doctrine, that albeit manie thinges in manie places of the scripture bee obscure and intricate, (which I willinglie graunt vnto the papistes,) & consequentlie, that the same surpasse the capacity and iudgement of the vulgar sort: yet are all thinges concerning our beleefe, concerning our maners, concerning our hope, concerning our charity, concerning our salvation so plaine and so manifest, as everie one even of the meanest iudgement, may easilie perceive, and vnderstande the same: and this the papistes must perforce graunt vnto mee, neither will I require more at their handes.

This is confirmed by my Lord of Rochester, their learned Bishoppe and reputed martire.

For these bee his wordes, as hee himselfe hath vttered them:

Roffensis art. 37. aduers. Luth. p. 411.

Scriptura sacra conclave quoddam est omnium veritatum, quæ Christianis scitu necessariæ sunt.

The holie scripture is a cellar, parlour, or storehouse of all truthes, which are needfull to be knowen of Christians.

NOVV gentle reader, by this bishops confession it is evident, that popish vnwritten traditions are not needfull or necessarie for christians: and so with no reason can they be thrust vppon vs.

Dion.

Dionysius Areopagita, who lived in the Apostles time, is of the same mind:

These are his wordes:

Omnino igitur non audendum est, quicquam de summa abstrusaque divinitate aut dicere, aut cogitare, praeter ea quae nobis divinitus scripta divina enuntiarunt.

Dionys. Areopag. de divinis nominib. cap. 1. in initio.

In no wise therefore may wee make bold to speake, or thinke anie thing of the most high and ineffable divinitie: but that onelie, which holie writ hath revealed vnto vs from heaven.

Melchior Canus, albeit he labour with tooth and naile to prove the consent of the fathers, to yeelde vs an vndoubted argument of the truth: yet can hee not denie that the scripture is perfect and most sufficient in everie respect:

Canus de locis l. 7. c. 3. pag. 228.

These are his wordes:

Sed quaerat hic forsit an aliquis: cum sit perfectus scripturarium canon, sibique ad omnia satis superque sufficiat: quid opus est, vt ei sanctorum & intelligentia iungatur & auctoritas.

But some man happily here will demaund: that since the canon of the scripture is perfect, and most sufficient of it selfe to everie end, and in everie respect: what neede have wee to ioine with the same, either the exposition or the authoritie of the fathers.

Thus saith Canus, not denying the sufficiencie of the holie scripture: but requiring the commentaries of the fathers, for the better vnderstanding of the same. whose opinion in that respect I doe not whollie dislike, as is alreadie declared in the ninth chapter.

This being so, it followeth by a necessarie consequent: that neither yong nor old, rich nor pore men nor women, learned nor vnlearned, ought to be debarred from reading of the scriptures. which my doctrine was altogether practicall, in the auncient and primitive church.

For confirmation whereof, no greater testimonie can be had, then the old vulgar translations of the bibles.

In which behalfe, I savv verie latelie to my great comfort in the librarie of Emmanuell colledge in Cambridge, an English Bible of such antiquitie, as I could not vnderstand perfectlie the greater part of the wordes. vvhich is an evident demonstration, that bibles were in old time translated into the vulgar tongue, so as the common people might reade them.

Thomas Aquinas, (whose person the church of Rome hath canonized for a saint, and his doctrine for authenticall,) teacheth vs not to beleeue anie thing concerning God, save that onelie vvhich is conteined in the scripture expreslie, or at least significantlie.

Theſe be his wordes:

Aquin. p. 1. q. 36. ar. 2. adprimum.

Dicendum quod de deo dicere non debemus, quod in ſacra ſcriptura non invenitur, vel per verba, vel per ſenſum.

vve muſt anſwere, that nothing is to bee verified of God, which is not conteined in holie writ, either expreſſelie, or elſe in ſenſe.

And in another place, the ſame Aquinas ſaith thus.

Aquin. p. 3. q. 42. ar. 4. ad 1.

Quicquid enim ille (Chriſtus) de ſuis factis & dictis nos legere voluit, hoc ſcribendum illis tanquam ſuis manibus imperauit.

For vvhatſoeuer Chriſt vvould haue vs to reade of his doinges and ſayinges, that he commaunded his Apoſtles to vvrite, as if hee had done it vvith his ovvne handes.

In vvhich vvords Aquinas avoucheth moſt plainlie, that al things neceſſarie for our ſalvation, are conteined in the ſcriptures. For in Chriſtes deedes, are conteined his miracles, his life, his converſation: in his ſayings are conteined his preaching, his teaching, hic doctrine.

If then this be true as it is moſt true, (for the papiſtes neither can nor will denie Aquinas,) that whatſoever Chriſt vvould haue vs to knovv, of his miracles, of his life, of his converſation, of his preaching, of his teaching, of his doctrine, the ſame is novv vvritten in the ſcriptures: no man doubtleſſe, but he that vvill *cum ratione inſanire*, can denie all thinges neceſſarie for our ſalvation, to be conteined in the holie ſcriptures.

vvith Aquinas agreeth their ovvne renovvmed profeſſor and deare frier Franciſcus Victoria, vvhoſe vvordes are theſe:

Vict. de ſacrā. p. 120.

Non eſt mihi certum licet omnes dicant, quòd in ſcriptura non continetur.

I doe not thinke it certaine, albeit all vvriters ſay ſo, becauſe I can not find it in the ſcripture.

Againe in an other place, he vvriteth in this maner.

Victor. relect. 8. de augmen. charit. p. 308.

Propter quas (opiniones) nullo modo debemus diſcedere a regula & ſyncericate ſcripturarum.

For vvhich opinions we muſt by no meanes depart, from the rule and ſinceritie of the ſcriptures. I could ſay much more herein, but nothing can be more effectuall againſt the papiſtes, then to confute them by their ovvne approved doctors. And my deſire alſo is to avoide all ſuperfluous words.

The second Conclusion.

ALL persons ought to read the scriptures diligentlie, because out of them even the simplest of all may gather so much, as shall bee necessarie for their salvation.

This I say, against that popish ridiculous, vnchristian, and pestilent abuse, in vvhich they deliver by vvay of tradition to the people, the scriptures, sacramentes, and church service, in a strange tongue to them vnknowen. vvhich their vngodlie and intollerable dealing. S. Chrisostome most sharplie reprooveth in manie places, vvherof I vvill onelie alledge some fevv.

In his commentarie vpon Saint Paul, he hath these vvordes:

Et vos itaque si lectioni cum animi alacritate volueritis attendere, nullo alio preterea opus habebitis. verus enim est sermo Christi, cum dicit, querite & invenietis, pulsate & aperietur. verum quia plures ex ijs qui huc convenere, & liberorum educationem & vxoris curam gubernandam, domus in se se receperunt, atque ideo non sustinent totos se labori isti addicere, saltem ad percipienda que alij collegerunt excitamini, tantum ijs que dicuntur audiendis impendite diligentia quantum colligendis pecunijs. tametsi enim turpe sit non nisi tantum a vobis exigere, tamen conenti erimus, si vel tantum prestetis. nam hinc innumera mala nata sunt, quod scripturæ ignorantur. hinc erupit multa illa hereseon pernicies, hinc vita dissoluta, hinc inutiles labores. quēadmodum enim qui luce ista privati sumus, recta vtiq; non pergunt: ita qui ad radios divinarum scripturarum non respiciunt, multa coguntur continuo delinquere, vtpote in longe pejoribus tenebris ambulantes: quod ne nobis vsuveniat, oculos ad splendorem apostolicorum verborum aperiamus. Chrysost. in proœmio epist. ad Rom.

If therefore you vvil read the scriptures vvith alacritie of minde, you shall neede no other helpe at all: for Christes vvord is true. vvhen he saith:

Seeke, and yeee shall finde: knocke, and it shall bee opened vnto yov. Mat. 7.

But for that manie of you are charged vvith vviues, children, and domestical regiment, and so cannot vvhollie addict your selves to this studie: and yet at least be readie to heare vvhat others haue gathered, and bestovv so much diligence in heering vvhat is said, as you doe in scraping vvorldlie goods together: for although it bee a shame to aske no more of you, yet vvill I bee content, if yee doe so much.

For

For this is the cause of infinite evils, that you are ignorant in the scriptures. From hence springeth the manifold mischiefe of heresies, from hence dissolute life, from hence vaine, and vnprofitable labours.

For euen as they that are deprived of this light, can not goe on the right way: so they that doe not behold the beames of holie scripture, are enforced incontinentlie to offend in many things, as walking in farre greater darkenesse.

This is the censure of saint Chrysostome: out of which I note,

1 Firſt, that whosoeuer studieth the scriptures seriouslie, and with alacritie, shall finde therein, and vnderstand so much, as is necessarie for his salvation. And consequently, that our disholie father the pope, debarreth vs of the ordinarie meanes of our salvation: when hee vppon paine of excommunication, inhibiteth vs to reade the scriptures in our vulgar tongue, vnlesse we have his licence and dispensation so to doe.

2 I note secondly, that if it be a shame for such as are charged with wives, children, and families, only to heare sermons, & not to studye the scriptures vvithall: much more is it a shame for others that bee more free, not to read them diligeutly: and greatest shame of al for a bishop to approve them that wil not so doe.

I note thirdlie, that heresies, dissolute life, and all other evils, proceede of ignorance, and not reading the scriptures.

Againe, the said Chrysostome in another place hath these vvordes.

Chrysost. in c. 9. Gen hom. 29. tom. 1.

Propterea obsecro, vt subinde huc veniatis, & diuinæ scripturæ lectionem diligenter auscultetis: nec solum cum huc venitis, sed & domi diuina biblia in manus sumite, & vilitatem in illis positam magno studio suscipite. & paulo post: tantum igitur lucrum oro, ne per negligentiam amittemus, sed & domi vacemus diuinarum scripturarum lectioni: & hic præsentes non in nugis & inutilibus colloquijs temporis decoquamus.

I beseech you therefore, that you come hither novv & then, and attend diligently the hearing of holie scripture: neither onely when ye come hither, but at home also take the holie bibles into your hands, & with great studie receive commoditie vvhich is in them conteined.

I pray you therefore let vs not negligently loose so great gaine: but vvhen vve are at home, let vs then apply our selues to read the holie scriptures: and being here, let vs not spende our time idlely & vainly.

And in another place he speaketh in this maner.

Chrisost. hom. 52. in cap. 8. Ioannis.

Hoc igitur pacto, si scripturas diligenter scrutari voluerimus, salutem assequi poterimus: si penitus in eis versabimur, & doctrinam rectam & vitam eruditemur. Et paulo post: Non enim fieri potest, vt qui Deum & audiat

audiat, & alloquatur Deũ assequatur vtilitatem. sequitur: Vacemus ergo scripturis dilectissimi, et saltẽ evangelijs, ea frequẽter pertractemus.

By this maner then if we will search the scriptures diligentlie, we shall attaine salvation: if we shall be wholie conversant in them, we shall be taught both right doctrine and good life. For it can not bee but he shall get profite, that both heareth and talketh with God.

Let vs therfore studie the scriptures, (my deerest,) and at the least let vs often read the holie gospels.

In and by which words (as we see most evidentlie,) Saint Chrysostome greatlie lamenteth, that the people in his time were so negligent, in reading the holie scriptures. vvhat therefore would that holie father say, if he lived in these our daies when the pope burneth such scriptures as the people vnderstand? when the pope commaundeth all thinges to be done in strange tongues? when the pope excommunicateth all lay persons be they never so well learned, that reason in matters of their faith?

VVhat would he say, if he heard priestes pronounce absolution in their popish sacrament of penance, which neither the penitents, nor the priestes themselves doe oftentimes vnderstand. 6. decret. l. 5. c. quicunque.

Nay, what would he say, if he were this day in romish churches, where they doe not onely read their church-service in Latine, but also Latine homilies, or sermons vnto the vulgar sort, which yet they teatme, an exposition of the scripture? VVhich thing is done in everie festivall day of nine Lessons in the tyme of Mattins.

In fine, what would hee say, if hee knew the rude vulgar sort commaunded to heare the gospell read in Latine: and withall should see them listening with their eares, least anie word should not be heard, though impossible to bee vnderstood? vvould he not, and mighte hee not iustlie, say with the holie Apostle, that they were madde?

Yes doubtlesse.

Origen, who lived above a thousand and three hundred yeares sithence, doth not onelie exhort the people seriouslie to reade the scriprures: but withall sheweth plainelie, that in his time, they were reade in the vulgar tongue. 1. Cor. 1. 14. vers. 24. Orig. hom. 4. super Levit. prope fiuem.

These are his words:

Certe si non omnia possumus, saltem ea quæ nunc docentur in ecclesia, vel quæ recitantur, memoriæ commendemus.

Doubtlesse, if we can not beare away all thinges conteined in the scriptures, at the least let vs remẽber those things, which are taught, &c

read in the Church.

In which words he ſpeaketh not onely of ſermons, but alſo of the goſpels, epiſtles, praiers, leſſons, and hiſtories of the bible. For ſermons are conteined in the worde (*docentur*) which are preached, and the reſt in the word (*recitantur*) which are read or rehearſed.

And if ſuch thinges had beene read in a ſtrange tongue, the vulgar ſort could not haue committed them to memorie.

Saint Auguſtine doth not onely exhort to reade the ſcriptures, but alſo giveth great encouragement thereto, avouching that the ſcriptures may be vnderſtood with all facilitie.

Aug. de doctr. Chriſti lib. 2. cap. 6.

Magnifice igitur & ſalubriter ſpiritus ſanctus ita, ſcripturas ſanctas modificavit, vt locis apertioribus fami occurreret, obſcurioribus autem faſtidia detergeret.

The holie ghoſt hath ſo magnificallie and healthfullie meaſured the holie ſcriptures, that in the obſcure places lothſomnes is taken away: and with the places that be plaine and eaſie, our hunger is ſatisfyed. And his reaſon hereof followeth in theſe next wordes.]

Nihil enim fere de illis obſcuritatibus eruitur, quod non planiſsime dictum alibi reperiatur.

For almoſt nothing is conteined in obſcure places, which is not moſt plainelie vttered in ſome other place. ſo then by the teſtimonie of this holie father, ſo auncient for antiquitie, ſo holie for vertue, ſo grave for auctoritie, ſo profound for his iudgement, ſo rare for his wit, ſo renowmed for his learning, that the papiſtes hitherto have admired his doctrine as an oracle from heaven: the holie ſcriptures are eaſie to be vnderſtood: and whatſoever is obſcurelie ſpoken in one place, the ſame is plainlie told in another.

Loe, the ſcriptures are plaine & eaſie.

To conclude, the practiſe of thoſe godlie Chriſtians, of whom we reade in the Actes of the Apoſtles, decideth this controverſie ſufficientlie: as who beeing meere lay-men, did notwithſtanding ſtudie the ſcriptures moſt ſeriouſlie.

Act. 17. v. 11.

The 3. Concluſion.

TRaditions are to be examined by the holie ſcriptures the true touchſtone of veritie: and to be admitted, when they are found conſonant to the ſame.

This concluſion is evidentlie proved, by the iudgement practicall of ſaint Cyprian. For he being required by Stephanus then biſhop of Rome to yeelde vnto traditions, did not terme the ſaid Stephanus by the title of Pope, or holineſſe, (as now the romiſh maner is,) but by the name of fellow or brother, and calling him blind byarde (not

Where was the magnificece of popedome then?

Saint

Saint Peters succeſſour, who could not erre) did contemne & vtterlie reiect that tradition, which the ſaid Stephanus requeſted him to yeelde vnto.

His verie owne words are theſe:

Nihil innovetur, inquit, niſi quod traditum eſt? vnde eſt iſta traditio? vtrumne de dominica & evangelica auctoritate deſcendens, an de Apoſtolorum mandatis atque epiſtolis veniens? ea enim facienda eſſe quæ ſcripta ſunt, Deus teſtatur, & proponit ad Ieſum Nave. dicens: non recedet liber legis huius ex ore tuo, ſed meditaberis in eo die ac nocte, vt obſervas facere omnia quæ ſcripta ſunt. item, Dominus apoſtolos ſuos mittens, mandat baptizari gentes & doceri, vt obſervent omnia quæcunque ille præcepit. Si ergo aut in evangelio præcipitur, aut Apoſtolorum epiſtolis, aut actibus continetur, vt a quacunque hæreſi venientes non baptizentur, ſed tantum manus illis imponantur in pœnitentiam, obſervetur etiam & hæc ſancta traditio. Cyprian ad Pompeium, pag. 228.

Let nothing be renewed, ſaith Pope Stephanus, but let that bee done which was received by tradition. from whence came this tradition? whether doth it deſcend from the auctoritie of our Lord & of his goſpel, or commeth it from the epiſtles, or actes of the Apoſtles? For God teſtifyeth that thoſe thinges muſt be done which are written, and propoundeth them vnto Nave, ſaying: Let not the book of this law depart out of thy mouth, but meditate in it day & night, that thou maieſt obſerve to doe all thinges that are written. Our lord alſo ſending forth his Apoſtles, chargeth them to baptize the gentiles, and to teach them to doe all thinges vvhich he commaunded them. If therfore it be commanded in the goſpel, or in the epiſtles of the apoſtles, or actes, that ſuch as came from anie heriſie ſhould not bee baptiſed, but onelie receive impoſition of handes for penance, then let this holie tradition be obſerved.

Thus wee ſee, that this auncient father, canonized by the pope for an holie and bleſſed martir, will indeede admit traditions, (as the wiſer ſort of proteſtantes do admit with him,) but yet no other traditions, then are found conſtant to the ſcriptures:

By which ſcriptures ſaint Cyprian examineth the veritie of al traditions, admitting thoſe that be conſonant, and reiecting ſuch as be diſſonant from the ſame. At vvhat time the Arrians vvould not admit the vvord (ὁμοούσιον,) becauſe it vvas not found in the ſcriptures, the fathers of the councel did not then alledge traditions for proofe thereof, neither did they ſay, that manie thinges muſt bee believed, which are not vvritten.

But they answered simplie, that though that word were not expressie written: yet was it virtuallie, and effectuallie conteined in the scriptures. which thing is evident by the testimonie of Athanasius, who writeth in this manner.

Athanasius de decret. nic. synod. to. 2. prope finé.

Sed tamen cognoscat qui squis est studiosioris animi, has voces tametsi in scripturis non reperiantur, habere tamen eas eam sententiam quam scriptura volunt.

Although the wordes bee not founde in the scripture, yet haue they that meaning and sense which the scripture approveth, and intendeth, as everie one that studieth the scripture seriouslie, may easily vnderstand.

Origen giveth counsel to trie all doctrines by the scriptures, even as pure gold is tried by the touchstone.

Thus doth hee write.

Origenes in Matth. hom. 25.

Debemus ergo ad testimonium omnium verborum quæ proferimus in doctrina, proferre sensum scripturæ, quasi confirmantem quem exponimus sensum. sicut enim omne aurum quodquod fuerit extra templum, non est sanctificatum, sic omnis sensus qui fuerit extra divinam scripturam (quamvis admirabilis videatur quibusdam:) non est sanctus, qui non continetur a sensu scripturæ, qua soluet e sensum solũ sanctificare quem habet in se, sicut templum proprium aurum, Non ergo debemus ad confirmandam doctrinam nostram nostras proprios intellectus iurare, & quasi testimonia assumere, quæ vnusquisque nostrum intelligit, & secundum veritatem æstimat esse: ni ostenderit eos sanctos esse ex eo, qui in scripturis continetur divinis quasi in templis quibusdam Dei.

Stulti ergo & cæci omnes qui non cognoscunt, quin templum, id est, lectio scripturarum, magnum & venerabilem facit sensum, sicut aurum sacratum.

VVee must therefore alledge the sense of scripture, for the testimonie of everie word vvee vtter in doctrine, as which confirmeth the sense of our exposition.

For as all gold which is without the temple is not sanctifyed: so euerie sense, which is vvithout the holie scripture (albeit it seeme to some wonderfull,) is vnholie, because it is not conteined in the sense of scripture: which onely sanctifyeth that sense which it hath in it selfe, as the temple sanctifyeth the gold. wee must not therefore for the confirmation of our doctrines, sweare to the sense, which everie one of vs vnderstandeth, and conceiveth to be true, vnlesse wee can shew it to be divine, because it is conteined in the divine scriptures: as in the

this maner:

Chrysost. in c. 24. Mat. ho. 49

Cum videritis hæresim impiam quæ est exercitus antichristi stantem in locis sanctis ecclesiæ, in illo tempore qui in Iudea sunt fugiant ad montes, id est, qui sunt in Christianitate conferant se ad scripturas. & quare iubet in hoc tempore omnes christianos conferre se ad scripturas? quia in tempore hoc ex quo obtulit hæresis illas ecclesias, nulla probatio potest esse veræ christianitatis, neque refugium potest esse christianorum aliud volentium cognoscere fidei veritatem, nisi scripturæ divinæ.

when you shall see wicked heresie, which is Antichristes armie, standing in the holie Church: at that time they that be in Iurie must flee to the mountaines, that is, they that are Christians must flee vnto the scriptures.

And why commaundeth he at this time all Christians to flee to the scriptures? because at that time, when heresie hath yeelded vp the churches, no proofe can be had of true christianitie, neither anie other refuge is left to christians desyrous to know the veritie of faith, but onlie the holie scriptures.

Againe, the said Crisostome saith in an other place after this maner:

Chrysost. in Psal. 95. prope finem. tom. 1.

Neque enim quicquam dicere oportet sine testibus solaq; animi cogitatione nam si quid dicatur absque scriptura, auditorum cogitatio claudicat, nunc annueus, nunc hæsitans, & interdum sermonẽ vt frivolum auersans, interdum vt probabilem recipiens. verum vbi è scriptura diuinæ vocis prodijt testimonium, & loquentis sermonem, & audientis animum confirmat.

Neither must we say anie thing without witnesses, and vpon our own cogitation onelie. For if any thing be spoken without the scripture, the cogitation of the auditors halteth, sometime graunting, sometime doubting, sometime reiecting that which is spoken as frivolous, and sometime accepting it as probable. But when testimonie is brought out of the scripture of Gods word, then it confirmeth both the wordes of the speaker, and the mind of the hearer.

And yet the said Chrysostome hath an other place, well worthie to be written in golden letters.

Thus he saith:

Chrysost. in 2. cor. ca. 7. hom. 13 in fine.

Quomodo autem non absurdum est propter pecunias alijs non credere, sed ipsas numerare & supputare, pro rebus autem amplioribus aliorum sententiam sequi simpliciter: præsertim cum habeamus omnium exactissimam

The fourth Conclusion.

POpish traditions are so vncertaine and doubtfull, as the best learned papistes are at great contention about them, and can not possiblie be accorded therin. For the exact proofe of this conclusion, that intollerable & endlesse strife, which was a thousand and foure hundred yeares sithence betweene Victor then bishop of Rome, and other Bishops of Asia, may suffice if nothing els were said. For on both sides tradition apostolical was alledged and stoutlie avouched, for and concerning the celebration of Easter.

Of this matter, thus writeth Eusebius Cæsariensis.

Euseb. Cæsariensi l. 5. c. 23. hist. eccles.

Episcopis autem in Asia coactis, qui morem iam olim ipsis a maioribus traditum sedulo obseruandum constanter asseverabant, præfuit Polycrates. qui in ea epistola quam ad Victorem & ecclesiam Romanam scripsit, traditionem ad ipsius vsque tempora deductam, his fere verbis exponit. Nos diem paschatis integre incorrupteq; recolimus, neque addendo quicquam, neque detrahendo.

The bishops of Asia assembled in councell, Polycrates beeing president, affirmed constantlie, that that custome ought to be observed, which they of old time had received by tradition. which tradition to have beene continued vntill his daies, the said Polycrates in his epist. to Victor and the church of Rome, sheweth plainelie in these words: VVee keepe easter entirelie, and incorruptlie: neither doe we adde or detract anie thing

And in the same epistle hee telleth vs, that Philip one of the seaven deacons, Saint Iohn the Evangelist, Saint Polycarpe, Saint Papirius, Saint Melito, and others, did all obserue the same tradition.

These bee his wordes.

Isti omnes diem paschatis 14. die luna ex euangelij prescripto obseruarunt, nihil ab eo instituto ac more plane digressi: sed secundum regulam & normam fidei eum assidue tenuerunt.

All these have observed Easter the fourteenth day of the moone after the prescript of the Gospell, declining nothing at all from that custome and ordinance, but dailie reteined it according to the rule and analogie of faith.

But Victor and other bishoppes with him, defended bitterlie a con-

the temple of God.

Foolish therefore and blind are all those, who know not that the temple, to wit, the reading of scriptures, maketh the sense great and venerable, as hallowed gold.

In another place, the said Origen hath these words:

Quærimus verba quæ dicta sunt, iuxta personæ dignitatem exponere: quapropter necesse est nobis scripturas sanctas in testimonium vocare. Sensus quippe nostri & enarrationes, sine ijs testibus non habent fidem. Origen. hom. 1. in 1. c. Iere.

VVee seeke to expound the wordes rehearsed, according to the dignitie of the person: wherefore wee must of necessitie, call the holie scriptures to witnes.

For our iudgements and expositions without those witnesses, are of no credite at all.

Thus wee see, Origen his iudgement, and that nothing can be of credite, which is not grounded vpon the scriptures.

But what? is Origen onelie of this opinion? no verilie, for all auncient, grave, and learned fathers, are of the selfe same mind. Saint Augustine writing against Petilianus, hath these wordes:

Proinde, sive de Christo, sive de eius ecclesia, sive de quacunque alia re quæ pertinet ad fidem vitamq; nostram, nos aut angelus de cælo vobis annunciaverit præterquã, quod in scripturis legalibus & evangelicis accepistis, anathema sit. Aug. cont. liter. Petilia. l. 3 cap. 6. tom. 7.

VVherefore, whether wee speake of Christ, or of his church, or of what other matter soever, which apperteineth to faith or manners, whether we, or an angell from heaven shall announce otherwise the yee have received in the scriptures of the law and the gospel, accursed be that man.

The same saint Augustine in another place hath these wordes:

Nemo mihi dicat, O quid dixit Donatus, aut quid dixit Parmenianus, aut Pontius, aut quilibet illorum. quia nec catholicis epts scopis consentiendum est, si cubi forte fallantur, vt contra canonicas Dei scripturas aliquid sentiant. Aug. de vnit. ecclesiæ, c. 1 c nõ longe abinitio.

Let no man say to mee, Oh what said Donatus, or what said Parmenianus, or Pontius, or anie of them: becausetwe must not consent to catholike bishops, if they chaunce to erre in anie thing, and speake against the canonicall scriptures.

Sainte Chrisostome agreeth vniformelie vnto the rest, writing in

tissimam trutinam, & gnomonem ac regulam, divinarum inquam legum assertionem. Ideo obsecro & oro omnes vos, vt relinquatis quidnam huic vel illi videatur: deque his a scripturis hac etiam inquirite, & veras divitias discentes eas sectemur, vt & æterna bona assequamur.

How is it not absurd for money not to credite others, but to tell the money our selves, and yet for more important matters, to follow simplie the iudgement and opinion of others: especiallie, vvhen we have the most exact ballance & rule, I mean the assertion of all divine lawes. I therfore pray & beseech you al, that you let passe vvhat this mã, or that man thinketh, & search al things out of the scriptures: and learning true riches let vs followv them, that so vve may attaine eternall beatitude.

Behold here a most godlie exhortation, and grave advise, given vs by this holie father. As vve vvill not saith he, trust others to tell our money, but tell it our selves: much lesse should vve trust others, depending vpon them in matter of our salvation, but should our selves learne and knovv the same, by diligent reading of the scriptures.

Neither must we beleeve, aud doe what this or that man saith, but what wee find to be true, by painfull studie of the scriptures.

For which cause, vviselie and gravelie said Tertullian:

Id esse verum quodcunque primum, id esse adulterum quodcunque posterius. Tertul. adverſ. praxe: in initio.

That is: that to be true, vvatsoever vvas first, and that to be counterfait vvhatsoever came after.

And for the same end said the holie Prophet:

Lucerna pedibus meis verbum tuum, & lumen semitis meis. Psal. 119. nun.

Thy vvord is a lanterne vnto my feet, and a light vnto my path.

As if he had said, of our selves vve are but darknes, and can not see, except vve be lightened with Gods vvord. And consequentlie, if vve desire to have our sight, our chiefest and principall sight, the invvard and spirituall sight of our soules: vvee must imploy our vvhole industrie in reading the holie scriptures, and vvith all humblenesse of minde studie them day and night.

a contrarie tradition. For thus writeth the said Eusebius of him:

Victor qui tum Rom. ecclesiæ præerat, totius Asiæ ecclesias cum alijs finitimis, tanquam alterius fidei & opinionis, simul omnes (vt complectar brevi) a communi vnitate ecclesiæ amputare conatur, & in eos per literas graviter invehitur. Euseb. l. 5. c. 24. hist. eccles.

Victor then governing the Church of Rome, indeavoureth to cut off from the common vnitie of the Church, all the Churches of Asia together with others adioyning, and very bitterly inveigheth against them by his letters.

Which fact of Victor, Irenæus and other Bishops sharpely reprooved in their letters to the said Victor. Which thing Ruffinus plainely testifieth, in these words:

Sed hoc non omnibus placebat Episcopis, quin potius & è contrario scribentes ei iubebant, vt magis quæ pacis sunt ageret, & concordiæ atque vnanimitati studeret. deniq; & extant ipsorum literæ, quibus asperius obiurgant victorem, velut inutiliter ecclesiæ commodis consulentem. Ruffinus, in sua tranſ.

Yet this his dealing pleased not all Bishops, but contrariwise they wrote vnto him, bidding him to practise rather that belonged to peace, and to studie for concord and vnitie. Finally, their letters are also extant, in the which they sharpely chide Victor, as one that respected vnprofitably the good of the Church.

Thus saith Ruffinus. In like manner, (though with more modestie,) dissented Anicetus an other bishop of Rome, from S. Polycarpe bishop of Smyrna. Of which variance, thus writeth Eusebius:

Neq; tamen Anicetus Polycarpo poterat persuadere, vt suum observandi morem deponeret, neq; Polycarpus Aniceto persuasit, vt consuetudinem Asiaticam vllo modo observaret. Euseb. l. 5. c. 24. hist. eccles.

Neither could Polycarpus perswade Anicetus, to keepe the custome and tradition of Asia.

Now, gentle Reader, what neede more to be said, for the vncertentie of traditions?

1 For first, these Bishops that thought thus diversly of traditions, lived within one hundred yeeres of Christ: at what time the Church was in good estate, and stained with very few or no corruptions at all.

2 Secondly, the one side doubtles, was seduced with false traditions.

3 Thirdly, S. Polycarpe and other holy bishops of that age, made no more account of the bishop of Rome his opinion, or authoritie, then of an other mans.

4 Fourthly, they were so farre from acknowledging him to be the supreame head of the Church, that they all reputed them selves his equals: and controlled him as sharply for his doctrine, as S. Paul reprooved S. Peter for his conversation.

5 Fifly, if S. Polycarpe had cause in his time, beeing the flourishing age

of the Church,to doubt of Romiſh traditions; much more have we cauſe in theſe latter daies,to ſtand in doubt thereof. For now hath iniquitie the vpper hande, nowe are corruptions more frequent, nowe doe errours in every place more abound. Let vs therefore follow S.Auguſtines adviſe, let vs admit nothing raſhly, let vs examine all doubtfull traditions and doctrines, by the touchſtone of veritie,the holy Scriptures. And leaſt any man thinke S. Auguſtine to be of another minde, theſe are his owne expreſſe wordes:

Auguſt. de vnitate eccleſiæ, cap. 3. tom.7.

Non audiamus, hæc dico, hæc dicis: ſed audiamus, hæc dicit dominus: ſunt certe libri dominici, quorum authoritati vtrique conſentimus, vtrique credimus, vtrique ſeruimus: ibi quaramus eccleſiam, ibi diſcutiamus cauſam noſtram.

Let vs not heare,I ſay this,thou ſaieſt that:but let vs heare,this ſaith the Lord:for our Lord hath bookes,whoſe authoritie we both admit, we both beleeve, we both obey: let vs there ſeeke the Church,let vs there decide our cauſe.

But what neede many words? For either popiſh vnwritten traditions, are repugnant to the Scriptures,or conſonant to the ſame. If they be repugnant, then is there great reaſon to reiect them: if they be conſonant,that muſt be tried by comparing them to the Scriptures, which is the concluſion I defend. But the Papiſts,perceiving them ſelves to be convinced by the Scriptures:tell vs plainly,that they muſt have their cauſe tried by other meanes. For ſo writeth my L. of Rocheſter,in theſe expreſſe tearmes:

Roffenſis, verit.4.adverſ. art. Lutheri.

Contendentibus itaq, nobiſcum hæreticis, nos alio ſubſidio noſtram oportet tueri cauſam, quam Scripturâ ſacrâ.

When therefore heretikes,(he meaneth all,not Papiſts,) diſpute with vs:we muſt vſe other helpe in defenſe of our cauſe,then the Scripture.

Loe,they dare not be tryed by the Scripture. Which if a papiſt had not ſpoken,who would haue beleeved it?

The Corollarie.

FIrſt therefore, ſince the written Word conteineth in it ſelfe, every thing neceſſarie for our ſalvation: ſecondly,ſince no traditions are to be admitted,but ſuch as are conſonant to the holy Scripture: thirdly, ſince Papiſts load vs with huge numbers of traditions, without warrant of the written word: fourthly,ſince popiſh traditions were in old time, moſt doubtfull and vncerten; I conclude, that it is a ſufficient motive for me to renounce the Romiſh religion, as falſe,erroneous, and pernicious doctrine.

Thus much of the ninth Motive.

CHAP.

CHAP. ix.

Of Popiſh auricular confeſsion.

ALthough popiſh doctours doe wonderfully magnifie their *auricular confeſsion*, perſwading the vulgar ſort, that they can not attaine ſalvation without the ſame: yet is it in deede a meere invention of man, the bitter torment of conſcience, and the readie way to deſperation. For manifeſt probation whereof, I proceede in this manner.

The firſt Concluſion.

ALL Chriſtians muſt confeſſe their ſinnes to God, with internall contrition of heart, with full purpoſe to amend their lives, and with ſtedfaſt hope of remiſſion by the mercie of God, through the merites of Chriſt his Sonne our ſweete redeemer. Of this kinde of confeſſion, the Scripture ſpeaketh abundantly.

Delictum meum cognitum tibi feci, & iuſtitiam meam non abſcondi. dixi confitebor adverſum me iniuſtitiam meam domino, & tu remiſiſti impietatem peccati mei. Pſal.32.5.

I have made my ſinne knowne vnto thee, and mine iniuſtice I have not hid. I ſaid, I will confeſſe to the Lord my iniuſtice againſt my ſelfe, and thou haſt forgiven the impietie of my ſinne.

Qui abſcondit ſcelera ſua, non dirigetur: qui autem confeſſus fuerit & reliquerit ea, miſericordiam conſequetur. Prov 28.13.

He that hideth his offenſes, ſhall not be directed: but who ſhall confeſſe and forſake his ſinnes, ſhall attaine mercie.

Si dixerimus quoniã peccatum non habemus, ipſi nos ſeducimus, & veritas in nobis non eſt. ſi confiteamur peccata noſtra, fidelis eſt & iuſtus vt remittat nobis peccata noſtra. If we ſay we haue no ſinne, we deceiue our ſelues, and the truth is not in vs: but if we confeſſe our ſinnes, &c. 1.Ioan.1.8.9.

That this confeſſion muſt be ioyned with hope of remiſſion, S. Chryſoſtome teacheth in theſe words:

Quid proderunt lachryma & confeſſio, ſi nulla adſit abolitionis fiducia? Chryſoſt. ad Theodor.lapſ.

What ſhal teares & confeſſion availe, if there be no hope of forgivenes?

And that we muſt adde hereynto amendment of life, S. Hilarie teacheth vs, when he ſaith: *Quid aliud eſt confeſſio erroris, quam confeſſio deſinendi ab errore?* Hilar.in 135. pſal.

What other thing is the confeſſion of errour, then to confeſſe that we will forſake errour?

So then, when we bewayle our ſinnes, confeſſe them, and purpoſe to amend our former lives, with ſtedfaſt hope of Gods mercie, through attonement made in Chriſtes bloode, wee ſhall doubtleſſe have remiſſion of our ſinnes. Then though our ſinnes be as redde as ſcarlet, yet ſhall they be made white as ſnow.

Eſay.1.17.

The ſecond Concluſion.

VVE muſt confeſſe our ſinnes one to an other, when we offende one an other. Which fraternall reconciliation done vpon earth, God promiſeth to ratifie in heaven. To this confeſſion, holy writ doth ſeriouſly exhort vs in many places:

Matt.5.23. *Si offers munus tuum ad altare, & ibi recordatus fueris quod frater tuus habuit aliquid adverſum te, relinque ibi munus tuum ante altare, & vade prius reconciliari fratri tuo, & tunc veniens offeres munus tuum.*

If thou offer thy gift before the altar, and ſhall remember that thy brother hath ſome matter againſt thee: leave there thy offering before the altar, and goe firſt to be reconciled to thy brother, and then come and make thy offering.

Gloſſa interl. ſupera hunc locum. This offering (ſaith the gloſſe) is the ſacrifice of a good worke: the altar is Chriſt, to whome we muſt offer our good actions by faith. And another gloſſe ſaith:

Gloſſa ordinar. in eod. loco. *Vade non pedibus, ſed animo humili te ei proſternas, in conſpectu illius cui oblaturus es: vel petendo veniam, ſi preſens eſt.*

Goe not with thy feete, but fall proſtrate with an humble heart before him, to whome thou makeſt thy offering: or aske forgiveneſſe, if the partie be preſent.

Chriſt ſaith in an other place:

Luc.17.4. *Si ſepties in die peccaverit in te, & ſepties in die converſus fuerit ad te dicens, pœnitet me, dimitte illi.*

If thy brother ſhall offend thee ſeaven times a day, and ſhal ſeven times a day be converted to thee, and ſay, it repenteth me, forgive him.

Iacobi 5.16. *Confitemini alter vtrum peccata veſtra inquit apoſtolus, & orate pro invicem vt ſalvemini.* Confeſſe your ſinnes one to another, ſaith the Apoſtle, & pray one for another, that ye may be ſaved.

The third Concluſion.

THere is yet a third kinde of confeſſion commended in holy writ, which is a generall confeſſion of our ſinnes: not onely internally before God, but alſo externally before the miniſters of his worde and ſacraments: but this kinde doth not include in it a total and ſpecifical enumeration

tion

tion of our sinnes. This manner of confession made king David before the Prophet Nathan, when he reprooved him for his offences.

Peccaui domino, I have sinned vnto the Lord, saith David. And the Prophet answered: *Dominus quoq; transtulit peccatum tuum*: the Lord hath forgiven thee thy sinne. 2. Reg. 12. 13, 14

In like manner the sinnefull woman, of whome S. Luke maketh mention, confessed her sinnes generally in teares, signes, and gestures, and received incontinently absolution at Christs handes: for he said vnto her, *Remittuntur tibi peccata*, thy sinnes are forgiven thee. Luk. 7. 38, 48.

Which manner of confession is fitly described in the booke of Nehemias, in the 8. and 9. chapter. For when Esdras and the Levites did interpret the law vnto the people, then the people acknowledging their offences and the offences of their forefathers, did lament, weepe, & confesse their sinnes before the Levites and the whole congregation: and that done, the Levits repeated their confession, and desired pardon of God for the same. So this day in the Church of England, the people confesse their sinnes generally before the minister, and in the face of the whole congregation. Yea, in Germanie they confesse such speciall sinnes, as grieve and clogge their consciences, & for which they stand in most neede to have advise and counsell. Which libertie is graunted in England also: for such as list may confesse their sinnes to the minister privately, and have both his advise and absolution, if he finde them penitent. Which confession and absolution, would God it were more in practise then it is: because instruction and consolation might redound vnto the penitent, by vertue of the same. This kinde of confession was much frequented in the primitive Church, at such time as the zeale of Gods people was great, and their devotion fervent: then did all confesse their sinnes generally: then were none commanded to confesse specifically: then did Christs ministers execute their functions duely: then did S. Iohn Baptist in zealous manner reproove vice, extoll vertue, thunder out Gods wrath and ire against wicked and impenitent sinners, & with all promise free pardon and remission of sinnes, to all such as would lament their sinnes, amend their lives, reforme their manners, and beleeve in Christ Iesus the innocent lambe, that taketh away the sinnes of the world. Then the Scribes, Pharisies, and great multitudes of people were inflamed with compunction at S. Iohns preaching, bewayled their former lives, confessed generally their sinnes, and desired baptisme for the same. Then the holy vessel of God S. Paul, wrought great miracles by the power of God; in so much that many of the faithfull came vnto him confessing their sinnes, and such as had followed magicall arts brought their bookes together, and burnt them in the presence of the people. 2. Esd. 8. & 9. The true maner of confessing our sinnes It is to be wished, that confession were more vsed then it is nowe a dayes. Mat. 3. 6, 7, 8. Act. 19. 18, 19.

The fourth Conclusion.

THE Popish specificall enumeration of all our sinnes, is both impossible to man, and neither commanded by Christ, nor practised by his Apostles. That it is impossible to be performed by man, the Prophet

prooveth, when he saith:

Psal.18.13,14. *Delicta quis intelligit? ab occultis meis munda me.*
Who doth vnderstand his offences? cleanse me from secret faults.

Prov.20.9. *Quis potest dicere, mundum est cor meum, purus sum à peccato?*
Who can say, my heart is cleane, I am free from my sinne?

Caietanus in summ. in vltima pagella. Neither will it serve their turne, to say as Cardinall Caietan doth, that confession is taken two waies: to wit, absolutely; and as it is the act of man. To confesse all sinnes absolutely, is to leave no sinne vnconfessed: but to confesse all sinnes, as confession is the act of man, is to confesse all those sinnes which are in the power of man: that is, which man doth, or may remember after diligent examination of his conscience. And therefore saith Caietan, when the Gospell requireth the confession of all sinnes in the Sacrament of penance: it is not meant of all sinnes absolutely, but of all sinnes which are in mans power to confesse. This distinction, I say, will not serve;

1 First, because this distinction, is not mentioned in the Gospell.

2 Secondly, because there is no more reason for the confession of one, then for the confession of all.

3 Thirdly, because this notwithstanding, a man shal alway remaine perplexe: as who can never tel, when he hath vsed sufficient inquisition in that behalfe.

4 Fourthly, because one mortall sinne can not be remitted without another, as all papists confesse; and consequently, either the secret not confessed mortalls, are remitted with the confessed mortalls, or none at all be remitted by the absolution: if they answer, that none are remitted, because some are not confessed: then shall the penitent never have absolution, because he can never confesse al as is prooved: if they say, the secret not confessed mortals, be remitted with the other: then is it not needefull to confesse them after, when they come to remembrance: which yet al papists require, as necessarie to salvation.

5 Fiftly, because it followeth hereupon, that penitents are bound to confesse their sinnes very many times, which the Popes law requireth but once in the yeere: I proove it, because if they stay any time from confession, they may forget their sinnes through their owne default, and so make frustrate their absolution.

6 Sixtly, because the priests are often so ignorant, that they can not distinguish mortall and veniall sinnes: which yet is necessarie in absolution.

7 Seaventhly, because the priest standeth often excommunicate, and often dealeth with reserved cases, and a thousand such like things chance in absolution. Yea, the archpapists this day, perceiving this matter to be so intricate and dangerous: partly by reason of the cases so reserved, partly by reason of innumerable excommunications, and partly by reason of ignorance in their priests: have invented this poore shift for an helpe, if it may be: to wit, that the Pope shall give to every seminarie priest, full authoritie to absolve

absolve from all excommunications and reserved cases what soever: so that now we have so many virtuall Popes in England, as seminarie priests. For every one of them, hath *plenitudinem potestatis*: and it is a world to consider, how this power is vsed. For because neither the penitent, nor the priest can tell, howe often the partie is excommunicate; the priest for securitie, pronounceth every time over every person, these words:

I absolve thee from every bond of excommunication, so farre foorth as I can, and thou standest neede. and this is done in latine.

All which frustrate the same, and open to the penitent the gate of desperation. That this manner of confession, is neither commanded by Christ, nor practised by his Apostles: may be evidently prooved by their owne canon-law, as their owne doctours testifie.

Thus writeth the great Thomist Sylvester Prieras:

Sylvester. de confess. secundo, par. 4.

Quarto, vtrum ad confessionem teneamur diuino iure vel humano? & dico quod canonistæ videntur tenere, quod sit de iure positiuo. & ad hoc est glossa de pen. dist. v. in summa, quæ vult quod institutæ sit à quadam vniversali traditione ecclesiæ: ideo infert, quod confiteri non tenentur infideles, nec similiter graeci, ex quo non acceptaverunt huiusmodi constitutionem, sicut nec votũ castitatis.

It is demanded fourthly, (saith the great papist Sylvester,) whether we be bound to popish confession, by the law of God, or by the positive law of man? and I say, the canonists holde, that we are but bound by the lawe of man. And of this opinion is the glosse, which is of this minde, that confession was institute by a certaine vniversall tradition of the Church; whereupon the said glosse inferreth, that infidels are not bound to confession, neither the Greekes in like manner: since they did never approove such constitution, no more then the vow of chastitie.

Yea, the Popes own decrees admit no lesse: for these are the words of his canõs; *Quibus autheritatibus vel quibus rationũ firmamẽtis vtraq; sententia satisfactionis & confessionis nitatur, in medium breviter exposuimus, cui autem harum potius adhærendum sit, lectoris iudicio reservatur. vtraq; enim fautores habet sapientes & religiosos viros.*

De pœnit. d. 1. cap. quamvis plenit.

Vpon what authorities of foundations of reasons either opinion is grounded, I have briefly shewed. Nowe to whether of them, the reader should adhere, I leave it to his owne discretion. For either opinion hath wise and religious men, for the patrons of the same.

Behold here, gentle reader, that not onely the Popes doctours, but his owne canon-law, and the commenters vpon the same: doe all confesse, that confession after popish manner, is onely grounded vpon mans law. Yea, the glosse addeth, that both wise and religious men doe so think, though some others hold the contrarie.

Martinus Navarrus, (though he hold a contrarie opinion to the canonists,) confesseth plainly, that their solemne glosse commonly received and approoved of all canonists, holdeth confession to be commaunded

Navar. in enchirid. cap. 2. de confess. n. 3.

ded by the Church.

The famous Canoniſt and honourable Archbiſhop Panormitanus, was of the ſame opinion with the gloſſe, as confeſſeth Covarruvias in theſe words:

Covar. tom. 1. par. 1. p. 155.

Quam ex noſtris plerique ſecuti ſunt, maximè Panormitanus: ex ea aſſerentes confeſſionem ſacramentalem quæ ſacerdotibus fit, iure humano inſtitutam eſſe.

Which gloſſe many of our canoniſts have followed, eſpecially Panormitan: affirming out of that gloſſe, that ſacramentall confeſſion which is made to prieſts, was ordeined by the law of man.

This to be true, S. Chriſtome confirmeth in theſe words:

Chryſoſt. ſupra cap. 12. ad hebræ: homil. 31. poſt med. eiuſd. tom. 4.

Non tibi dico vt te prodas in publicum, neq; apud alios te accuſes: ſed obedire te volo Prophetæ dicenti, revela domino viã tuam. ante deũ ergo tua confitere peccata: apud verum iudicem cum oratione delicta tua pronuncia, non lingua, ſed conſcientiæ tuæ memoria, & tunc demum ſpera te miſericordiam poſſe conſequi.

I doe not bid thee come forth in publike, neither to accuſe thy ſelfe before others: but I would have thee to obey the Prophet, when he ſaith, reveale thy way to God. Before God therefore confeſſe thy ſinnes, before the true iudge in prayer pronounce thine offences, not with thy tongue, but with the memorie of thy conſcience: and then hope to have mercie.

Chryſoſt. apud Lombard. in 4. ſ. diſt. 17.

And in another place, the ſame S. Chryſoſtome hath theſe words:

Peccata tua quotidie dicito, vt deleas ea. ſed ſi confunderis alicui dicere, dicito ea quotidie in animo tuo. non dico vt confitearis ea conſervo tuo, vt tibi exprobet. dicito deo, qui curat ea.

Confeſſe thy ſinnes daily, that thou maiſt blot them out. But if thou be aſhamed to confeſſe them to an other, confeſſe them daily in thine heart. I doe not bid thee confeſſe them to thy fellow ſervant, that he may vpbraide thee. Confeſſe them to God, who can cure the ſame.

Saint Auguſtine is very plaine in this point, for theſe are his expreſſe words:

Aug. lib. 10. confeſſ. cap. 3. tom. 1.

Quid mihi ergo eſt cum hominibus vt audiant confeſſiones meas, quaſi ipſi ſanaturi ſint omnes languores meos? curioſum genus ad cognoſcendam vitam alienam, deſidioſum ad corrigendam ſuam. quid à me quærunt audire qui ſim, qui nolunt à te audire qui ſint? & vnde ſciunt cum à meipſo de meipſo audiunt, an verum dicam, quandoquidem nemo ſcit hominum quid agatur in homine, niſi ſpiritus hominis qui in ipſo eſt.

What have I therefore to doe with men, that they muſt heare my confeſſiõs? as though they ſhold heale al my diſeaſes? a curious kinde to know an others mans life, and ſluggiſh to correct their owne. VVhy ſeeke they to heare of me what I am, who will not heare of thee what them ſelves are? And how know they when they heare me tell of my ſelfe, that I ſay truely?

truely? since no man knoweth what is done in man, but the spirit of man that is in him.

These are S. Augustines owne words, so plaine and effectuall against popish, vnchristian, foolish, and execrable confession, as nothing more needeth to be said therein.

The fifth Conclusion.

ALbeit Popish auricular confession be so magnified with Papistes, that every one is commanded vnder paine of damnation to beleeve the same, as instituted by Christ himselfe: yet was it not an article of popish faith, for the space of one thousand and five hundred yeeres after Christ. This conclusion, because it is very important, I shal desire thee, gentle Reader, to ponder deepely with me my discourse.

Iosephus Angles Valentinus a popish fryer, and bishop of Bosana, in the second tome of that worke which he dedicated to the Pope himselfe *Sixtus Quintus*, hath these expresse words:

Ante concilium Later. erat hæreticum negare necessitatem confessionis, negantes tamen non erant hæretici. ratio est, quia nondum erat ab ecclesia declaratum. Ioseph. Angl. in 4. sent. q. de confess. p. 355.

Before the councell of Lateran it was hereticall to denie the necessitie of confession, but yet they were not heretikes that denied it. The reason is, because the Church of Rome had not yet declared it to be an article of faith.

Loe, these words conteine effectually, the exact proofe of this conclusion, if they be well marked.

1 We must therefore observe first, that who soever beleeveth not stedfastly every decree of the Church of Rome in matters of faith, is holden of that Church for an heretike.

2 We must observe secondly, that the councell of Lateran, (whereof this fryer speaketh,) was holden in time of Pope Iulius the second, and Pope Leo the tenth, that is 1500. yeeres after Christ.

3 VVe must observe thirdly, that vntill fifteene hundred yeeres after Christ were expyred, they that beleeved not popish auricular confession to be ordeined by Christ, were no heretikes. For so, as you see, this fryer teacheth, and the Pope himselfe graunteth.

4 VVe must observe fourthly, that the Church of Rome hath no authoritie, to coyne any new article of faith.

5 VVe must observe fiftly, that the Church of Rome hath no new revelations in matters of faith, but the very same which it had in the Apostles time: both which latter observations, their owne deare *Canus* telleth vs, in these words:

Omnia siquidem fidei dogmata ab Apostolis accepit ecclesia, vel scripto, vel verbo. Canus, de loc. lib. 3. cap. 4.

verbo, quoniam ij ministri fuere sermonis, nec vllas in fide novas revelationes ecclesia habet.

For the Church receiued all doctrines of faith from the Apostles, eyther by word or writing. Because the Apostles were the ministers of the word, neither hath the Church any new revelations in faith.

Now out of these obseruations which are euident, it followeth necessarily, that confession this day ought not to be an article of faith, no not in the Church of Rome.

1 For first, during the time of fifteene hundred yeeres after Christ, it was no article of faith in the Church of Rome.

2 Secondly, the Church of Rome can not make that an article of faith now, which was no article of faith in the Apostles time.

3 Thirdly, the Church of Rome hath no new revelations, in matters of Christian faith. For so as you haue heard, hath their owne *Melchior Canus* avouched.

Neither will it helpe to say, that auricular confession was an article of faith in the Apostles time, but not then reuealed to the Church. For as Canus hath told vs plainly, the Church receiueth no newe revelations of faith.

Caietan. super Ioan. cap. 20.

This doctrine is confirmed by their famous Cardinall Caietan, who avoucheth two speciall grounds against popish auricular confession. For first, although Christ by his opinion instituted confession, yet did he make it voluntarie, and left it in mans election, whether he would confesse, or not confesse. Againe, he telleth vs that the manner of popish confession, to wit, to confesse secretly in the priests eare, was not ordeined by our Saviour Christ. Out of which assertion, *I* inferre a double conclusion against the Papistes. The one, that confession is not necessarie to salvation. For that which is voluntarie, as to be a Monke, a Nunne, a Priest, a Iesuite, is not necessarie to salvation, as every papist graunteth: but is as a counsell, & worke of supererogation. The other, that popish lawe vrging men to auricular confession, is flat against Christs institution. And thus I weene, I have prooved this conclusion.

The sixt Conclusion.

IF Popish confession were ordeined by Christ, as the papists falsely and grossely imagine: yet would it followe by a necessarie conseqution, that every Pope should be in daunger of his salvation. This conclusion may seeme somewhat strange: but I proove the same. By popish doctrine every man and every woman of lawfull yeeres, are bound vnder paine of damnation, to the said confession; and consequently, the Pope beeing either man, or at least woman, (as is thought of pope Iohn,) is strictly bound vnto the same. Now syr, how our Pope his holinesse shall come to confession,

peccatoris in articulo mortis: ita datur tunc iurisdictio eidem sacerdoti absolvendi papam.

Master *Canus* bringeth three opinions; the first is, of S. Thomas and S. Bonaventure, to whome agreeth Turrecremata. The second is, the opinion of Paludanus, who avoucheth that the Priest receiveth his authoritie, not from the Pope, but from Christ him selfe. The third opinion is Caietans, who affirmeth, that the Priest hath authority to absolve the Pope, neither from Christ, nor from the Pope, nor from the Church, but onely by election: to wit, in that the Pope submitteth him selfe to the Priest, and chooseth him. And there is yet a fourth opinion, which holdeth that as in receiving of priesthoode, power of iurisdiction is given to every simple priest, in respect of veniall sinnes, and of those mortalls which the penitent hath otherwise confessed, and also in respect of every sinner in the point of death: so is iurisdiction then given to the said Priest, that he may absolve the Pope.

Thus saith our reverend bishop, and worthie fryer *Ioseph*. Out of whose words I note;

1 First, that since our Lord is the God of peace, and not of dissention, as recordeth his holy Apostle in many places: it must needes follow, that this popish doctrine is not of God, which is so devided against it selfe: and therefore said Caietain truely, though vnwittingly, and to another ende: when he denied the priest to have his authoritie, from Christ, or from his Church.

1. Thess. 5. 23.
2. Thess. 3. 16.
1. Cor. 14. 33.

2 I note secondly, that their doctrine is meere opinative, as which is onely grounded vpon mans invention.

3 I note thirdly, that as the priestes iurisdiction is vncerten, so is the Popes absolution also, as which is consectarie therevnto: and consequently, that the Pope standeth in daunger of his salvation. And so, if I be not deceived, the obscuritie of this conclusion is made evident.

The Corollarie.

FIRST therefore, since auricular popish confession is not commaunded by Christ: secondly, since it was not practised by the Apostles: thirdly, since it was instituted onely by the positive lawe of man: fourthly, since the Greeke Church never admitted that lawe: fifthly, since it is contrarie not onely to the fathers, but to popish doctours also: sixtly, since it bringeth the Pope him selfe to the hazard of his salvation: I conclude, that it is a sufficient

on, and have absolution of his sinnes, *hoc opus, hic labor est.* And that the reader may fully vnderstand the difficultie herein: it is to be noted, that no priest can absolve any person from his sinnes, over whome he hath not superioritie and iurisdiction: but, his holines hath both the swords, his power is above Kings and Emperours, and over him no mortall creature, no not an Angel of heaven, hath any iurisdiction at all, as holdeth popish faith. The Pope then being subiect to none, & must yet be absolved of some; which some, must haue iurisdiction over him; standeth doubtles in great perplexitie, and in no small danger of his saluation. Let us therefore find some poore shift, to helpe his holines if it may be. What if we say, that the Pope hath no mortal sinne, & so is not bound to popish absolution. But, alas, all Popes are not Saints, as is prooved, and so some must perforce have absolution. Let us say, that he may absolue himselfe, as well as he may graunt pardons to him selfe. But, alas, that implyeth contradiction: because so he remaining one and the same man, should be both superiour and inferiour to himselfe: superiour, as he did absolve: and inferiour, as absolved. Let vs say, that he voluntarily submitteth himselfe, and so receiueth absolution. But, alas, so shall his holines still be inferiour to the silly priest: because as S. Paul discourseth to the Hebrewes, he that blesseth, is greater then he that is blessed. Let us say, that the Pope giueth to the priest power ouer him, for that time onely. But, alas, that would be a rare and strange metamorphosis, with an impossibilitie annexed therevnto. For first, by this meanes the simple priest should be Pope in time of absolution, as having then greatest power upon earth. Secondly, after absolution, he that was pope, should cease to be pope: and he that was not pope, should without election or consecration, be pope again. Which is a thing impossible, euen by popish proceeding. Let vs say, that some other pope hath given this auctoritie to the priest. But, alas, that can not possibly be graunted. For this is a constant axiome with the papists: *par in parem non habet potestatem.* When two are of equall auctoritie, the one can not make a law for, or against the other. Well, since none of these waies can content his holines; let vs heare what his owne deare vassals can say in his defense.

Hebr. 7. 7.

Argumentum ad hominem.

Iosephus Angles vnfoldeth this great difficultie at large, when he thus writeth:

Canus affert tres opiniones: prima est S. Thomæ, & D. Bonaventuræ, quibus adhæsit Turrecremata. Secunda opinio est Paludani, asserentis habere authoritatem absolvendi non à Papa, sed à Christo. Tertia est Caietani, dicentis iurisdictionem quam habet sacerdos absolvendi Papam, nec esse à Christo, neque à Papa, neq; ab ecclesia, sed solum ex electione, per hoc scilicet quod papa se subiicit illi illumq; eligit. Est & quarta opinio, qua tenetur, quod quemadmodum in receptione ordinis datur vnicuiq; simplici sacerdoti potestas iurisdictionis respectu venialis, & mortalis quæ pœnitens alias confessus est, & etiam respectu cuiuscunq;

Ioseph. Ang. in 4. s. q. de confess. p. 257.

sufficient motive for me to renounce the Romish religion, as false, erroneous, and pernicious doctrine.

Thus much of the tenth and last Motive.

Peroratio.

I HAVE in this discourse (gentle Reader) briefly confuted ten special articles, of popish faith and religion.

1 First, I haue shewed the insufficiencie, blasphemie, and absurdities of popish pardons.

2 Secondly, that the Pope both may erre, and hath erred *defacto*, not only as a priuate person in priuate opinion: but euen as Pope and publike person, in iudicial definitions.

3 Thirdly, that generall councels in these latter daies, are nothing els but a meere mockerie & sophistical subtiltie, to deceiue Gods people withal.

4 Fourthly, that the Popes dispensations are wicked, licentious, and intollerable.

5 Fiftly, that Kings are above Popes: that their power is independent: & that they are subiect to none, but to God alone.

6 Sixtly, that popish dissention is of matters most important, and incredible to such, as are not wel acquainted with their bookes.

7 Seauenthly, that the writings of the auncient fathers, are to be receiued with great reuerence: yet so, as we acknowledge them to be men, to haue their errours, and to binde vs to their authorities no further, then they accord with the holy Scriptures.

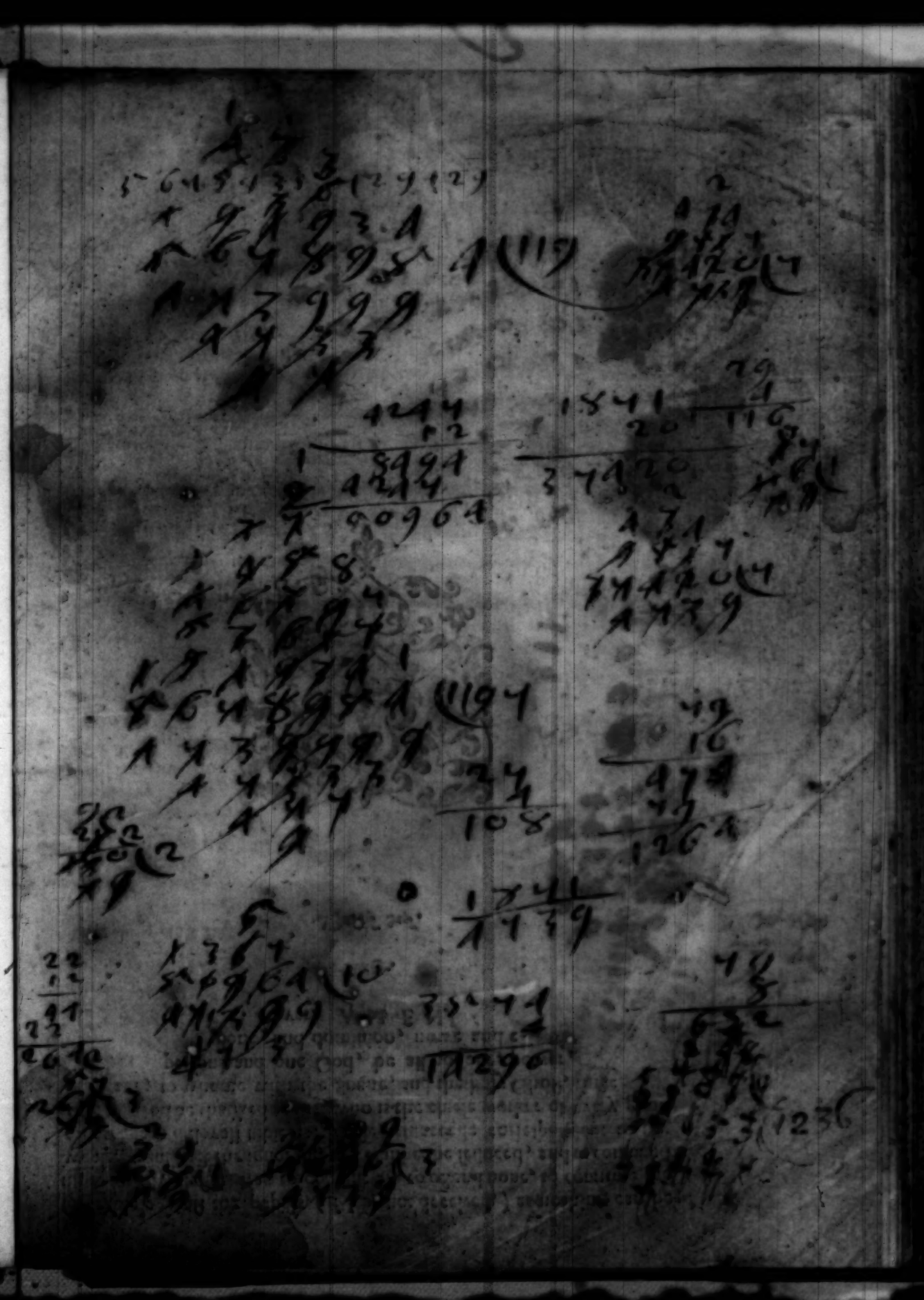
8 Eightly, that all things necessarie for our salvation, are conteined in the holy Scriptures; and that popish traditions are so vncerten, as the best learned papists can not agree therein.

9 Ninthly, that after this life, there is neither merite, nor demerite, nor satisfaction to be made: and that the booke of *Machabees*, can not establish popish purgatorie.

10 Tenthly, that the specificall enumeration and confession of all our sinnes: is not onely not commaunded by the Scriptures, but repugnant to the same, and impossible to be accomplished by the power of man.

All which points I haue prooued, not onely by Scriptures, authorities, and reasons; but euen by the expresse testimonies, of best learned papists. A thing heretofore neuer performed by any, to my knowledge: and yet so forceable

forceable against the papists, (if I be not deceived,) as nothing can be more. My desire was to content all, to offend none, to confirme the weake, to instruct the ignorant, to reclaime the seduced, and to confound all arrogant disloyall subiects. If effect succeede correspondent to my option, God be thanked for it, who is the chiefe worker of every good act; to whome with the Sonne, and the holy Ghost, three persons and one God, be all honour, power, glorie, and dominion, nowe and ever. AMEN.

ΤΕΛΟΣ.

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